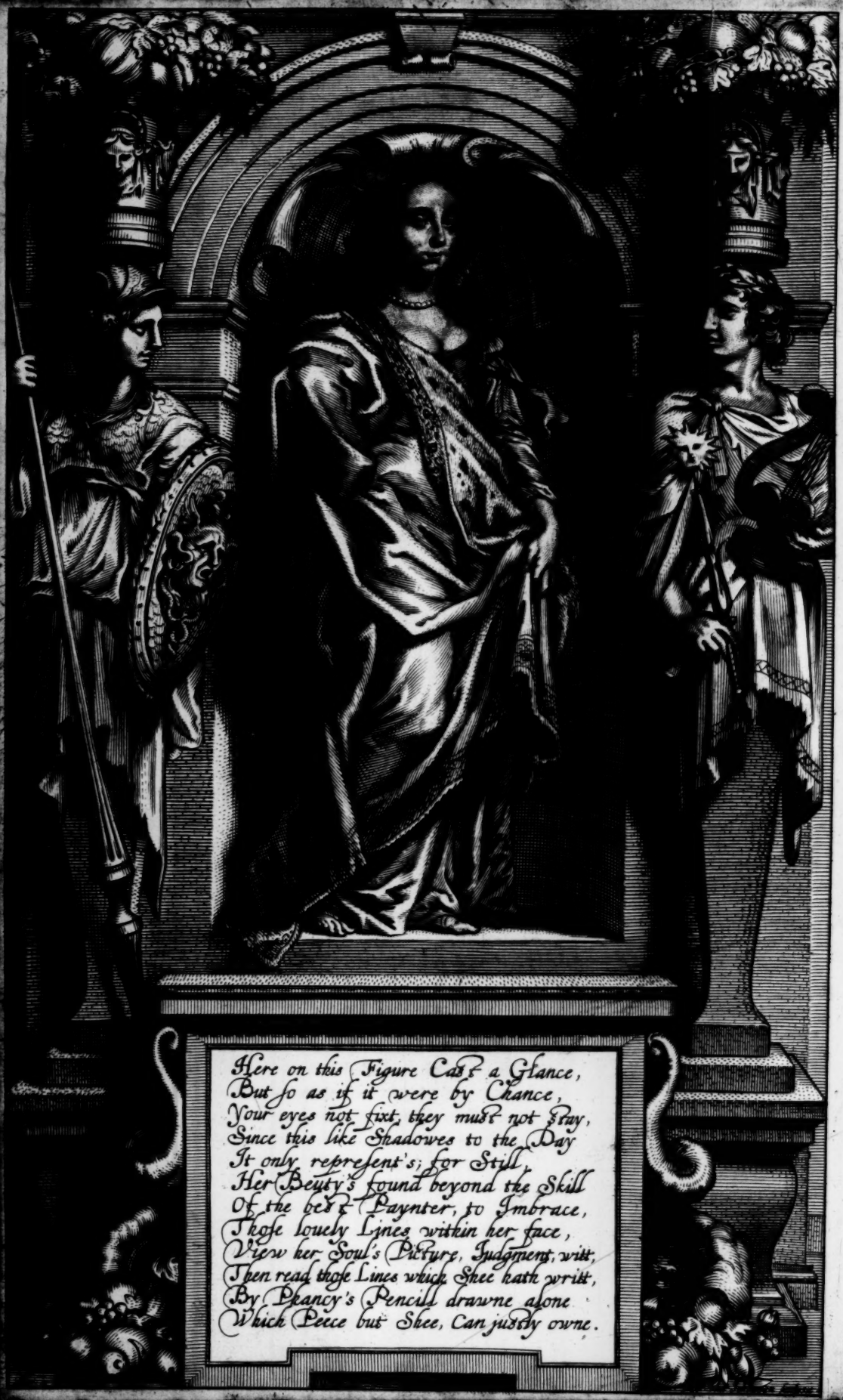
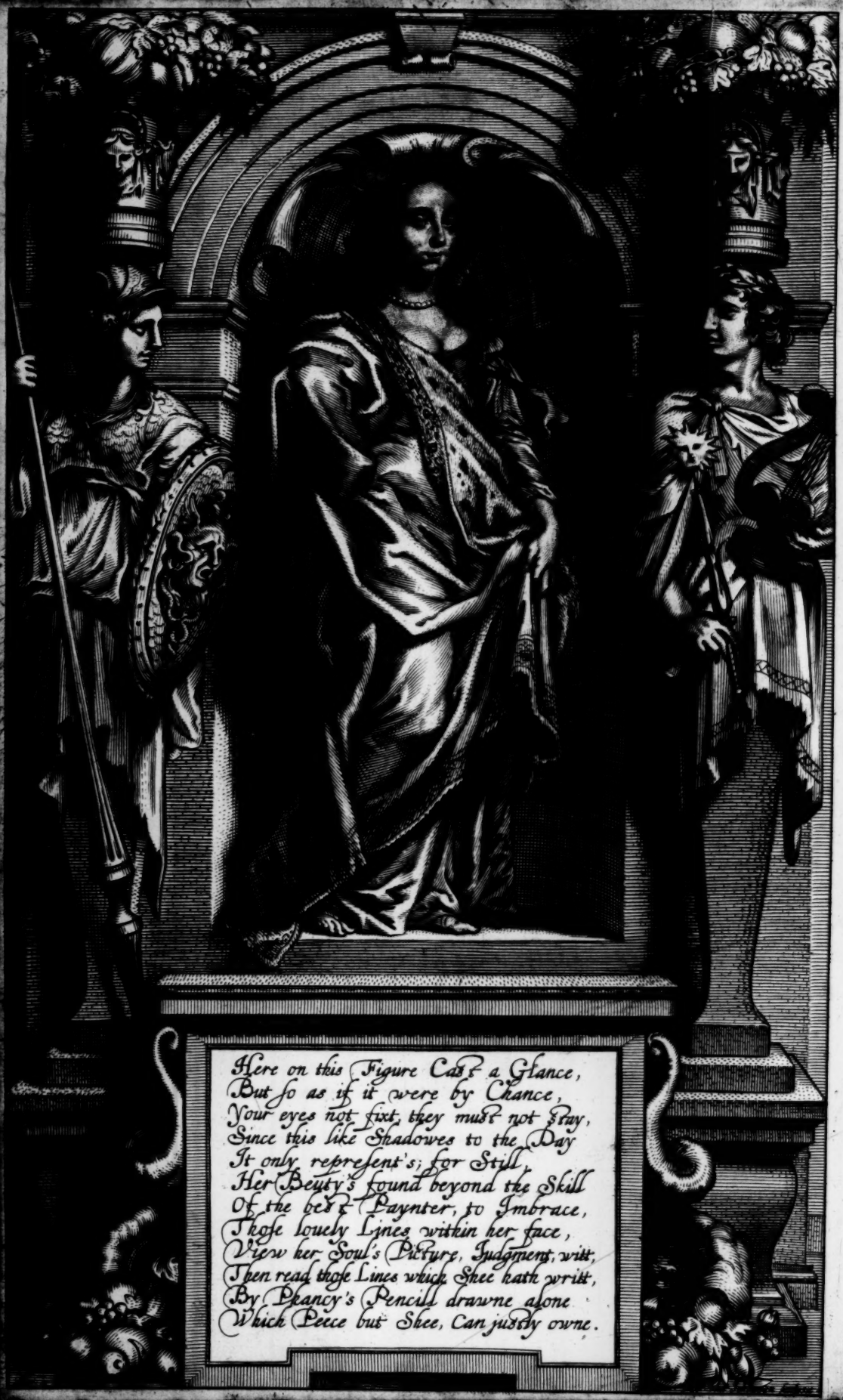


Here on this Figure Cast a Glance,
But so as if it were by Chance,
Your eyes not fixt, they must not Stay,
Since this like Shadowes to the Day
It only represent's; for Still
Her Beuty's found beyond the Skill
Of the best Paynter, to Imbrace,
Those lovely Lines within her face,
View her Soul's Picture, Judgment, witt,
Then read those Lines which Shee hath writt,
By Fancy's Pencill drawne alone
Which Peece but Shee, Can justly owne.



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THE WORLDS OLIO.

WRITTEN

By the Right HONORABLE, *the Lady*

MARGARET

NEWCASTLE.

LONDON

Printed for *J. Martin* and *J. Allestrye* at the Bell in St. *Pauls* Church-Yard 1655.

WORLD

A DEDICATION TO FORTUNE.

I Dedicate this Book to Fortune, for I believe ſhe is a powerfull Princeſs; for whatſoever ſhe favours, the World admires, whether it be worthy of admiration, or no; and whatſoever ſhe frowns on, the World runns from, as from a Plaguy Infection, and not only ſhunns, but exclaims againſt it, although it be Virtue herſelf; and that which is moſt to be lamented, is, that the ſtricteſt Votreſſes to Virtue turn Reprobates, become Infidels, and with falſe and ſuperſtious Devotion worſhip the Golden Fortune; and Flatterers, which are the Prieſts, offer falſe Praiſes thereunto.

Wherefore if Fortune pleaſe, with her helping hand, ſhe may place my Book in Fames high Tow'r, where every Word, like a Cymball, ſhall make a Tinkling Noiſe; and the whole Volume, like a Cannon Bullet, ſhall Eccho from Side to Side of Fames large Braſen Walls, and make ſo loud a Report, that all the World ſhall hear it.

But if not favour'd, then my Book
muſt dye,
And in the Grave of Dark Oblivion
lye:

My

My Lord,

THE Reaſon why I have not dedicated any of my particular Books to your Lordſhip, is, that when I have writ all I mean to print, I intend, if I live, to Dedicate the whole ſumme of my Works unto you, and not by Parcells: for indeed you are my VVits Patron; not that I lay the Defects, that may be found, to your charge, for upon my Conſcience all the Faults are mine own; but if there be any Wit, or any thing worthy of Commendations, they are the Crumms I gathered from your Diſcourſe, which hath fed my Fancy; and though I do not write the ſame way you write, yet it is like Nature which works upon Eternal matter, mixing, cutting, and carving it out into ſeveral Forms and Figures; for had not Nature Matter to work upon, She would become Uſeleſs; ſo that Eternal Matter makes Nature work, but Nature makes not Eternal Matter. Thus ſhe

is but as a labouring ſervant; and as in Eternal Matter there lives Spirit and Motion, which is Life and Knowledge, ſo in your Diſcourſe lives Senſe and Reaſon, in your VVit, Delight and Pleaſure; in your Mind, Honor and Honeſty; in your Actions, Valour and Prudence; in your Proſperity, Generoſity and Humility; in your Misfortunes, Patience and Magnanimity; in your Friendſhip, Truth and Conſtancy; to your King and Country, Fidelity and Loialty; to your Neighbours, Affability and Kindneſs; to your Enemies, Pardon and Pitty.

But, My Lord, I muſt do as the Painter did, which was to draw *Agamemnon* in that poſture, as he ſtood to view his Daughter offerr'd as a Sacrifice; who when he came to Pencil out his Countenance wherein Sorrow ſate ſo lively, he was forced to draw a Veil over his Face, his Grief being too great for his Art to imitate: So I, when I come to deſcribe your worth by my Pen, I find your Merit ſo far beyond all expreſſion, that I am forced to leave off Writing, only ſubſcribing my ſelf, as I am,

Your Lordſhips honeſt Wife
and humble Servant

Margaret Newcaſtle.

An Epiſtle that was writ before the death of the noble Sir Charls Cavendiſh, *my moſt noble Brother-in-law.*

Noble Sir,

ALthough I'me abſented from your Perſon, yet not from your Favours, they are too great, and certainly not to be worn out either by diſtance of Time or Place; and you are ſo excellent and Divine an Architecture, that your Generoſity never miſſed the true Meaſure of Miſery, and may our payment of Praiers be juſtly returned you, in Bleſſings from Heaven; and as your Bounty runns a Race with Neceſſity, ſo may your Merit win the Bell of Fame; which Bell I wiſh may ſound in every Ear, and as long as there be Ears to hear,

So that your Name may live ſtill in Report,
When that your Soul is gone to Heavens Court.

Sir,

Your humble and
dutifull Servant

Margaret Newcaſtle.

An Epiſtle to the Reader.

THIS Book, moſt of it was written five years ſince, and was lockt up in a Trunk as if it had been buried in a Grave, but, when I came out of England, I gave it a Reſurruction; and after a view, I judged it not ſo well done but that a little more care might have placed the words ſo, as the Language might have run ſmoother, which would have given the Senſe a greater Luſtre; but I being of a lazy diſpoſition, did chooſe to let it go into the World with its Defects, rather than take the pains to refine it; beſides, to me it ſeemed as if I had built a Houſe, and not liking the Form after it was built, muſt be forced to take it in pieces and rebuild it again, to make it of that faſhion I would have it, or be contented as it was; which conſidering with my ſelf, I found it would be as great a charge of Time and Pains, as if I ſhould build a New one on an other Ground; beſides, there is more Pleaſure and Delight in making than in mending; and I verily believe my Neighbours, which are my Readers, would have found fault with it if I had done it as I could, and they could but diſpraiſe it as it is; but I am ſo well armed with careleſneſs, that their ſeveral Cenſures can never enter to vex me with Wounds of Diſcontent; Howſoever, I have my delight in Writing and having it printed; and if any take a Delight to read it, I will not thank them for it; for if any thing pleaſe therein, they are to thank me for ſo much pleaſure; and if it be naught, I had rather they had left it unread: But thoſe that do not like my Book, which is my Houſe, I pray them to paſs by, for I have not any entertainment fit for their Palats.

The

The Preface to the Reader.

IT cannot be expected I ſhould write ſo wiſely or wittily as Men, being of the Effeminate Sex, whoſe Brains Nature hath mix'd with the coldeſt and ſofteſt Elements; and to give my Reaſon why we cannot be ſo wiſe as Men, I take leave and ask Pardon of my own Sex, and preſent my Reaſons to the Judgement of Truth; but I believe all of my own Sex will be againſt me out of partiality to themſelves, and all Men will ſeem to be againſt me, out of a Complement to Women, or at leaſt for quiet and eaſe ſake, who know Womens Tongues are like Stings of Bees; and what man would endure our effeminate Monarchy to ſwarm about their ears? for certainly he would be ſtung to death; ſo I ſhall be condemned of all ſides, but Truth, who helps to defend me. True it is, our Sex make great complaints, that men from their firſt Creation uſurped a Supremacy to themſelves, although we were made equal by Nature, which Tyrannical Goverment they have kept ever ſince, ſo that we could never come to be free, but rather more and more enſlaved, uſing us either like Children, Fools, or Subjects, that is, to flatter or threaten us, to allure or force us to obey, and will not let us divide the World equally with them, as to Govern and Command, to direct and Diſpoſe as they do; which Slavery hath ſo dejected our ſpirits, as we are become ſo ſtupid, that Beaſts are but a Degree below us, and Men uſe us but a Degree above Beaſts; whereas in Nature we have as clear an underſtanding as Men, if we were bred in Schools to mature our Brains, and to manure our Underſtandings, that we might bring forth the Fruits of Knowledge. But to ſpeak truth, Men have great Reaſon not to let us in to their Governments, for there is great difference betwixt the Maſculine Brain and the Feminine, the Maſculine Strength and the Feminine; For could we chooſe out of the World two of the ableſt Brain and ſtrongeſt Body of each Sex, there would be great difference in the Underſtanding and Strength; for Nature hath made Mans Body more able to endure Labour, and Mans Brain more clear to underſtand and contrive than Womans; and as great a difference there is between them, as there is between the longeſt and ſtrongeſt Willow, compared to the ſtrongeſt an largeſt Oak; though they are both Trees, yet the Willow is but a yielding Vegetable, not fit nor proper to build Houſes and Ships, as the Oak, whoſe ſtrength can grapple with the greateſt Winds, and plough the Furrows in the Deep; it is true, the Willows may make fine Arbours and Bowers, winding and twiſting its wreathy ſtalks about, to make a Shadow to eclips the Light; or as a light Shield to keep off the ſharp Arrows of the Sun, which cannot wound deep, becauſe they fly far before they touch the Earth; or Men and Women may be compared to the Black-Birds, where the Hen can never ſing

with

with so strong and loud a Voice, nor so clear and perfect Notes as the Cock; her Breast is not made with that strength to strain so high; even so Women can never have so strong Judgment nor clear Understanding nor so perfect Rhetorick, to speak Orations with that Eloquence, as to Perswade so Forcibly, to Command so Powerfully, to Entice so Subtilly, and to Insinuate so Gently and Softly into the Souls of men; Or they may be compared to the Sun and Moon, according to the discription in the Holy Writ, which saith, God made two great Lights, the one to Rule the Day, the other the Night: So Man is made to Govern Common-Wealths, and Women their privat Families. And we find by experience, that the Sun is more Dry, Hot, Active, and Powerfull every way than the Moon; besides, the Sun is of a more strong and ruddier Complexion than the Moon; for we find she is Pale and Wan, Cold, Moist, and Slow in all her Operations; and if it be as Philosophers hold, that the Moon hath no Light but what it borrows from the Sun, so Women have no strength nor light of Understanding, but what is given them from Men; this is the Reason why we are not Mathematicians, Arithmeticians, Logicians, Geometricians, Cosmographers, and the like; This is the Reason we are not Witty Poets, Eloquent Orators, Subtill Schoolmen, Substracting Chimists, Rare Musicians, Curious Limners; This is the reason we are not Navigators, Architectures, Exact Surveyers, Inventive Artizans; This is the reason why we are not Skilfull Souldiers, Politick Statists, Dispatchfull Secretaries, or Conquering Cæsars; but our Governments would be weak, had we not Masculine spirits and Counsellors to advise us; and for our Strength, we should make but feeble Mariners to tugg and pull up great Ropes and weighty Sayls in blustring Storms, if there were no other Pilots than the Effeminate Sex; neither would there be such Commerce of Nations as there, is, nor would there be so much Gold and Silver and other Mineralls fetcht out of the Bowells of the Earth if there were none but Effeminate hands to use the Pick-axe and Spade; nor so many Cities built, if there were none but Women Labourers to cut out great Quarrs of Stone, to hew down great timber Trees, and to draw up such Materials and Engins thereunto belonging; neither would there be such Barrs of Iron, if none but Women were to Melt and Hammer them out, whose weak spirits would suffocate and so faint with the heat, and their small Arms would sooner break than lift up such a weight, and beat out a Life, in striving to beat out a Wedge; neither would there be such Steeples and Pyramids, as there have been in this World, if there were no other than our tender Feet to climb, nor could our Brains endure the height, we should soon grow Dissy and fall down drunk with too much thin Air; neither have Women such hard Chests and strong Lungs to keep in so much Breath, to dive to the bottome of the Sea, to fetch up the Treasures that lie in the watery Womb; neither can Women bring the furious and wild Horse to the Bit, quenching his fiery Courage, and bridling his strong swift Speed. This is the reason we are not so active in Exercise,

nor

nor able to endure Hard Labour, nor far Travells, nor to bear Weighty Burthens, to run long Journies, and many the like Actions which we by Nature are not made fit for: It is true, Education and Custom may adde something to harden us, yet never make us so strong as the strongest of Men, whose Sinnews are tuffer, and Bones stronger, and Joints closer, and Flesh firmer, than ours are, as all Ages have shewn, and Times have produced. What Woman was ever so strong as Sampson, or so swift as Hazael? neither have Women such tempered Brains as men, such high Imaginations, such subtill Conceptions, such fine Inventions, such solid Reasons, and such sound Judgement, such prudent Forecast, such constant Resolutions, such quick, sharp, and ready flowing Wits; what Women ever made such Laws as Moses, Lycurgus, or Solon, did? what Woman was ever so wise as Salomon, or Aristotle? so politick as Achitophel? so Eloquent as Tully? so demonstrative as Euclid? so inventive as Seth, or Archimedes? It was not a Woman that found out the Card, and Needle, and the use of the Loadstone; it was not a Woman that invented Perspective-Glasses to peirce into the Moon; it was not a Woman that found out the invention of writing Letters, and the Art of Printing; it was not a Woman that found out the invention of Gunpowder, and the art of Gunns. What Women were such Soldiers as Hannibal, Cæsar, Tamberlain, Alexander, and Scanderbeg? what Woman was such a Chymist as Paracelsus? such a Physician as Hipocrates or Galen? such a Poet as Homer? such a Painter as Apelles? such a Carver as Pigmalion? such an Architect as Vitruviuss? such a Musician as Orpheus? What Women ever found out the Antipodes in imagination, before they were found out by Navigation, as a Bishop did? or what ever did we do but like Apes, by Imitation? wherefore Women can have no excuse, or complaints of being subjects, as a hinderance from thinking; for Thoughts are free, those can never be inslaved, for we are not hindred from studying, since we are allowed so much idle time that we know not how to pass it away, but may as well read in our Closets, as Men in their Colleges; and Contemplation is as free to us as to Men to beget clear Speculation; Besides, most Scholars marry, and their heads are so full of their School Lectures, that they preach them over to their Wives when they come home, so that they know as well what was spoke, as if they had been there; and though most of our Sex are bred up to the Needle and Spindle, yet some are bred in the publike Theatres of the World; wherefore if Nature had made our Brains of the same temper as Mens, we should have had as clear Speculation, and had been as Ingenious and Inventive as Men: but we find She hath not, by the effects. And thus we may see by the weakness of our Actions, the Constitution of our Bodies; and by our Knowledge, the temper of our Brains; by our unsettled Resolutions, inconstant to our Promises, the perverseness of our Wills; by our facil Natures, violent in our Passions, superstitious in our Devotions, you may know our Humours; we have more Wit than Judgment, more Active than Industrious, we have more Courage than Conduct, more Will than Strength, more Curiosity than Secrecy, more Vanity than good Housewifery, more Complaints than Pains, more Jealousie than Love, more Tears than Sorrow, more Stupidity than Patience, more Pride than Affability, more Beauty than Constancy, more Ill Nature than Good: Besides, the Educati-

on,

on, and libertie of Converſation which Men have, is both unfit and dangerous to our Sex, knowing, that we may bear and bring forth Branches from a wrong Stock, by which every man would come to loſe the property of their own Children; but Nature, out of love to the Generation of Men, hath made Women to be governed by Men, giving them Strength to rule, and Power to uſe their Authority.

And though it ſeem to be natural, that generally all Women are weaker than Men, both in Body and Underſtanding, and that the wiſeſt Woman is not ſo wiſe as the wiſeſt of Men, wherefore not ſo fit to Rule; yet ſome are far wiſer than ſome men; like Earth, for ſome Ground, though it be Barren by Nature, yet, being well mucked and well manured, may bear plentifull Crops, and ſprout forth divers ſorts of Flowers, when the fertiller and richer Ground ſhall grow rank and corrupt, bringing nothing but groſs and ſtinking Weeds, for want of Tillage; So Women by Education may come to be far more knowing and learned, than ſome Ruſtick and Rude-bred men. Beſides, it is to be obſerved, that Nature hath Degrees in all her Mixtures and Temperaments, not only to her ſervile works, but in one and the ſame Matter and Form of Creatures, throughout all her Creations. Again, it is to be obſerved, that although Nature hath not made Women ſo ſtrong of Body, and ſo clear of underſtanding, as the ableſt of Men, yet ſhe hath made them fairer, ſofter, ſlenderer, and more delicate than they, ſeparating as it were the finer parts from the groſſer, which ſeems as if Nature had made Women as purer white Manchet, for her own Table, and Palat, where Men are like coarſe houſhold Bread which the ſervants feed on; and if ſhe hath not tempered Womens Brains to that height of underſtanding, nor hath put in ſuch ſtrong Species of Imaginations, yet ſhe hath mixed them with Sugar of ſweet conceits; and if ſhe hath not planted in their Diſpoſitions ſuch firm Reſolutions, yet ſhe hath ſowed gentle and willing Obedience; and though ſhe hath not filled the mind with ſuch Heroick Gallantry, yet ſhe hath laid in tender Affections, as Love, Piety, Charity, Clemency, Patience, Humility, and the like; which makes them neereſt to reſemble Angells, which are the perfecteſt of all her Works; where men by their Ambitions, Extortion, Fury, and Cruelty, reſemble the Devill; But ſome women are like Devills too, when they are poſſeſt with thoſe Evills; and the beſt of men by their Heroick Magnanimous Minds, by their Ingenious and Inventive Wits, by their ſtrong Judgments, by their prudent forecaſt, and wiſe Mannagements, are like to Gods.

To

To the Reader.

I Desire those that read any of this Book, that every Chapter may be read clearly, without long stops and staies; for it is with Writers as it is with men; for an ill affected Fashion or Garb, takes away the Natural and gracefull Form of the Person; So Writings if they be read lamely, or crookedly, and not evenly, smoothly, & throughly, insnarle the Sense; Nay the very sound of the Voice will seem to alter the sense of the Theme; though the Sense will be there in despight of the ill Voice or Reader, but it will be concealed, or discovered to its disadvantage; for like an ill Musician, or indeed one that cannot play at all, who instead of playing he puts the Fiddle out of tune, and causeth a Discord, which if well plaid upon would sound Harmoniously; or is like one that can play but one Tune on all sorts of Instruments; so some will read with one Tone or Sound of Voice, though the Passions and Numbers are different; and some again in reading wind up their Voices to such a passionate scrue, that they whine or squeal rather than speak or read; others, fold up their Voices with that distinction, that they make that three square that is four square, and narrow that should be broad, and high that should be low, and low that should be high; and some again so fast, that the Sense is lost in the Race: So that Writings, though they are not so, yet they sound good or bad according to the Readers, and not according to their Authors; and indeed such advantage a good or ill Readers gives, as those that read well, shall give a grace to a foolish Author, and those that read ill, disgrace a wise and a witty Author. But there are two sorts of Readers, the one that reads to himself and for his own benefit, the other to benefit another by hearing it; in the first, there is required a good Judgement, and a ready Understanding; in the other, a good Voice, and a gracefull Delivery; so that a Writer hath a double desire, the one that he may write well, the other, that he may be read well; And my desire is the more earnest, because I know my Writings are not strong enough to bear an ill Reader; wherefore I intreat so much favour, as to give it its own Countenance, wherein you will oblige the Writer to be

Yours,

M. N.

To the Lady of Newcaſtle, *upon her Book Intituled, The* World's Olio.

THE World, to the *World's Olio*,
we invite you,
And hope theſe ſeveral Cates they
may delight you,
It is the Miſtris of the Feaſt her Wiſh,
And all theſe various Sorts cookt in Wits Diſh;
For ſeveral Palats here is of the Beſt,
With Aromatick Spice of Phancy dreſt,
With wholſom Herbs of Judgment, for the Taſt
Healthfull and Nouriſhing. This Diſh will laſt
To Feaſt your Nephews all, if you can fit
The Marriage Act, to get your Children Wit:
For ſtronger Stomachs Ven'ſon; if that fail,
And you grow Queaſy, then the Lady Quail,
Or the plump Partridge, taſt the Pheſant, do,
Thus feaſt your Souls, the Bodies look you too.
An *Olio* of Confections, not refrain;
For here's a Sumptuous Banquet for your Brain:
And this Imaginary Feaſt pray try,
Cenſure your worſt, ſo you the Book will buy.

THE

What the desire of Fame proceedes from.

THE desire of Fame proceedes from a doubt of an after being; And Fame is a report that travells far, and many times lives long, and the older it groweth, the more it florishes, and is the more particularly a mans own, then the Child of his loines; for Fame is a child of his merit, which hath no compartner in it, and many times the child of his loines deceives the parent, and instead of keeping his fathers fame, brings him an infamy: as being a coward, a traitor, a lier, a fool, or the like: which the world will judge, being apt to cast aspersions, that they were qualities which he had by inheritance from his father; but actions that his merits beget, will never deceive him, when it is rightly and honorably gotten: but there be bastard fames as well as bastard Issues, which men of honour will never own. But all those that are born are not so fruitfull as to have issues of their brain, or so fortunate as to overcome their enemies, or so rich to build Towers and Castles, or monuments of fame, or so happy to have such advantages, to shew their own worth and abilities; And those that cannot leave a child of fame, must content themselves to live a life of quiet, for fame is seldome gotten with ease, but with paines and labour, danger and trouble, and oftentimes with life it self.

The Reward of Fame.

IT is a Justice to a mans self; and no vain ostentation or braging, to write or speak truly of his own good service to his king and country; since none knowes it better then they, that the world may know them; so as to be remembred with love and honour: For though fame is not alwaies a true Recorder, yet it is a loud reporter, which is a more certain reward to his merits, then from Kings and States: For Kings and States most comonly receive the service, and forget ths reward: and many times gives them disgrace instead of honour, and death for life. Where fame is so prodigall

to thoſe ſhe entertaines, as ſhe will Cozen the reſt of the world, to contribute to her particulars; But time the reviver of all removes this ſound farther off, and many times extinguiſheth it quite; yet Fame the older ſhe is, although ſhe be lame, and goeth upon Crouches, the more lovers and admirers ſhe gains, neither is envy ſo ſharp toothed as to hurt her, and many are proud, not onely to be acquainted with her, but in being able to mention her: ſo honourable is ancient Fame.

Of Fame, and Infamy.

SOme love the life of their memory ſo well, as they would rather chuſe to be remembred by the World as a fool, rather then to be forgotten as a beaſt; Which is rather to live in Infamie, then to die in obſcurity. For Infamie is a loud reproach, where Fame is a loud Applauſe, yet neither of them are got by ordinary means, but by extreams, either by Nature, Fortune, or Fate; As to make them ring aloud, for the ſound to be heard through many Nations, and to live in many Ages. But infamie hath this advantage, if it be one, that it lives longer, and ſtrikes harder upon the ears of the World, then Fame doth.

Fame makes a difference between man and Beaſt.

NExt, the being born to the glory of God, Man is born to produce a Fame by ſome particular acts to prove himſelf a man, unleſſe we ſhall ſay there is no difference in Nature, between man and beaſt; For beaſts when they are dead, the reſt of the beaſts retain not their memory from one poſterity to another, as we can perceive, and we ſtudy the natures of Beaſts, and their way ſo ſubtilly, as ſurely we ſhould diſcover ſome-what: but the difference betwixt man and beaſt, to ſpeak naturally, and onely according to her works without any Divine influence, is, that dead men live in living men, where beaſts die without Record of beaſts; So that thoſe men that die in oblivion, are beaſts by nature, for the rational Soul in man is a work of nature, as well as the body, and therefore ought to be taught by nature to be as induſtrious to get a Fame to live to after Ages, as the body to get food for preſent life, for as natures principles are created to produced ſome effects, ſo the Soul to produce Fame.

What makes Fame ſpeak loudeſt.

THoſe Fames that is gotten in the Wars, ſound louder then thoſe that are gotten in Peace, by reaſon War is a diſturber and cauſeth a violent motion, like a tempeſt at Sea,

are

ſea, or a ſtorm at land, it raiſeth up diſcord, fear, and furie, it ſwallows up induſtry, it pulls up the root of plenty, it murthers natural affection, and makes ſuch a noiſe where it is, as all the world beſides is inquiring, and liſtening after it, for fear of being ſurpriſed, ſo as the world follows the noiſe as much as the noiſe follows them.

The Fame of valour, and wiſdom.

IT is a better and more certain Reputation to have the Fame of being a wiſe man, then a man of courage, becauſe every man that is wiſe hath courage; for he that is a coward cannot be wiſe, becauſe fear puts him out of the right way: but there be many men that have courage which be not wiſe, for courage is only a reſolution of the minde, either to Act or ſuffer, and to deſtroy or be deſtroyed, ſo that courage doth not direct and guide as wiſdom doth, but dares and executes, beſides wiſdom is more to be admired, becauſe it is rarer; as ſcarce one wiſe man is found in an Age; but men of Courage whole Armies full in every Age, neither is wiſdoms Fame ſubject to fortune as courage is, for Wiſdom makes fortune her ſervant, and uſes all times and accidents to her advantage, and the worſe her fortune is, the greater ſhe appears, when the Fame of courage is a ſlave to fortune, and onely flouriſhes in her ſmiles, but is buried in her frowns.

It is true, Courage is a vertue that defends and protects its Countrey, and keeps an enemy in awe, yet it is a vertue that is onely exerciſed in deſtruction, in the patient ſuffering of his own, or the acting to anothers. Where wiſdom is alwayes exerciſed in uniting and compoſing, ſearching and leading into the wayes of peace, when courage chuſeth and ſearches for the wayes of danger, and courts her as his lovelieſt and beautifulleſt Miſtris, and is many times ſo couragious as he, forceth her, and had rather die in the arms of danger, then live in the arms of peace.

Why men write Bookes.

SOme ſay men write bookes, not ſo much to benefit the world, as out of love to Fame, thinking to gain them honour of reputation; but ſurely men are ſo delighted with their own conceits, eſpecially fine and new ones, that were it a ſin or infamie, they would write them, to ſee their beauty and enjoy them, and ſo become unlawful Lovers; Beſides thoughts would be loſt, if not put into writing; for writing is the picture of thoughts, which ſhadows laſt longer then men, but ſurely men would commit ſecret Idolatry to their own wit, if they had not Applauſe to ſatisfie

When I ſay write, its either by Heroick, or otherwayes they ſay letters was ever ſince Seths time.

them, and examples to humble them, for every ſeveral man, if wit were not diſcovered, would think not any had it but he, for men take pleaſure firſt in their own fancies, and after ſeek to gain the approving opinions of others: which opinions are like womens dreſſings; for ſome will get ſuch advantage in putting on their cloaths, who although they have ill faces, and not ſo exact bodies, will make a better ſhew then thoſe that are well favoured, and neatly ſhaped, with diſordered attire, wherein ſome men are ſo happy in their language and delivery, as it beautifies and adorns their wit, which without it would be like an unpoliſhed Diamond, but ſuch difference there is between, that to create a fancy is the nature of a God, but to make neat and new words, is the nature of a Tailour.

Of ſeveral writings.

WRitings that are ſet forth in books and other wayes, are of ſeveral and different natures; For ſome, as Magiſtrates and Fathers, do reprove and endeavor to reclaim the world and men, as moral Philoſophers; others as Atturnies do inform them, as Hiſtorians; ſome as Lawyers do plead in the behalf of ſome former writings, and acts againſt others as contraverſers; ſome as Ambitious Tyrants, that would kill all that ſtood in their way, as Caſuiſts; ſome as Challengers, as Logicians; ſome as Scouts, as natural Philoſophers; But they bring not alwayes true intelligence. Some like hang-men as the Scepticks that ſtrive to ſtrangle, not onely all opinions, but all knowledge; Some like Embaſſadours that are ſent to condole and congratulate, as bookes of Humiliation and thankſgiving; Some as Merchants, as tranſlatours, which traffick out of one Language into another; Some as painted faces, as Oratory; ſome as Jubilies, as to recreate, rejoyce, and delight the ſpirits of men, as Poetry; ſome as Bawds to intice the mindes, as Amorous Romancy; Some as pits that one muſt go many Fathoms deep to finde the bottom, neither do they alwayes reach it, as thoſe that are called ſtrong lines, ſome as Conjurers, that fright with their threatning propheſies, ſome as Cut-purſes that ſteal from the writings of others; ſome as Juglers that would have falſhood appear for truth; ſome like Mountibanks that deceive, and give more words then matter; ſome as Echoes which commonly anſwer to anothers voice; ſome like Buffons that laugh and jeſt at all, and ſome like Flatterers that praiſe all; and ſome like Malecontents that complain againſt all; and ſome like God that is full of truth, and gives a due to all deſervers; and ſome like devils that ſlander all.

Of

Of the motion of the thoughts in ſpeaking and Writing.

THoſe that have very quick thoughts, ſhall ſpeak readier then Write, becauſe in ſpeaking they are not tied to any ſtile, or number; beſides in ſpeaking, thoughts lie cloſe and careleſſe, but in writing they are gathered up, and are like the water in a cup, that the mouth is held downward: for every drop ſtriving to be out firſt, ſtops the paſſage, or like the common people in an uproar, that runs without any order, and diſperſes without ſucceſſe, when ſlow and ſtrong thoughts come well armed and in good order, diſcharges with courage, and goeth off with honour.

The motion of Poets thoughts.

THe thoughts of *Poets* muſt be quick, yet ſo as they muſt go even without juſtling, ſtrong without ſtriving, nimble without ſtumbling, for their thoughts muſt be as an inſtrument well ſtrung, and juſtly tuned to Harmony.

Great ſchollars are not excellent Poets.

SCholars are never good *Poets*, for they incorporate too much into other men, which makes them become leſſe themſelves, in which great ſcholars are Metamorphos'd or tranſmigrated into as many ſeveral ſhapes, as they read Authors, which makes them monſtrous, and their head is nothing but a lumber ſtuft with old commodities, ſo it is worſe to be a learned *Poet* then a *Poet* unlearned, but that which makes a good *Poet*, is that which makes a good Privie Councellor, which is, obſervation, and experience, got by time and company.

Wit miſtaken.

THey are not miſtaken that think all *Poets* wits, but thoſe are miſtaken that think there is no other wit but in *Poets*, or to think wit lies in meer jeſts, or onely in words, or Method, or ſcholaſtical knowledge; for many may be very wiſe, and knowing, yet have not much wit: not but wit may be in every one of theſe before mentioned, for wit makes vſe of all things, but wit is the pureſt element, and ſwifteſt motion of the braine, it is the eſſence of thoughts, it incircles all things, and a true wit is like the *Elixer* that keeps nature alwayes freſh, and young.

Some

Some thinks wit no wit when it is not underſtood; but ſurely a fool makes not the wit the leſſe, although it loſeth its aime, if none knows it but the Author.

A compariſon betwixt learning and Wit.

IT is a great miſtake in ſome who think that great Stcholars are great wits, becauſe great Scholars; but there is as great a difference as betwixt a natural inheritance that is intailed, and cannot be ſold, and a Tenant that makes uſe of the land, and payes the rent, which is due to the Land-lord, which is the Author; or in another compariſon a Scholar is like a great Merchant that trafficks in moſt Countries for tranſportable Commodities, and his head is the ware-houſe to lay thoſe goods in: now may ſome ſay, they are become his own, ſince he bought them, it is true they are ſo to keep them, or make uſe of them, or to ſell, and traffick with them, by imparting them to pettie Merchants, which are young ſtudents and Scholars, but otherwiſe they are no more his, then when they were in the Authours head; before it was publiſhed, but onely by retaile, for wit is the childe of nature, neither hath ſhe made any thing ſo like her ſelf as it; Nay, ſhe hath made it to out-do her ſelf, for though nature hath not onely made this world, but may be thought by reaſon to have made many others, and ſo a world of worlds, yet wit creats in its imaginations, not only worlds but * Heavens, and Hells, Gods, and Devils, onely it wants the materials, to put them in body, and give them a figure and colour.

* *I mean Corporeal gods, and devils, hels and heavens.*

The advanaage of Poetry, and Hiſtory.

POets make us ſee our errours, as what we ſhould follow, and what we ſhould ſhun, it revives the ſpirits, it animates the minde, it creats wit in the readers brain, it is a ſhop of curious varieties, where every one may ſee for their love, and buy for their paines; but a true Poet is like a Spider that ſpins all out of her own bowels. And though the web be Artificial, yet that art is naturall, not exemplary, but as Poets make us finde our own errours, ſo Hiſtory ſhews us the errours of others, and gives us advantage, by inabling us to look back to former times, for it increaſeth and ſtrengthens mens courage, by reading their battles, it begets patience, in reading their miſeries, it humbles the minde, in perceiving the changes of fortune, Witty in reading their orations, Civil in knowing their Ceremonies; ſo that Hiſtory is a repetition of things paſt, and is bound to write nothing but what have been done, and Poetrie is a recreation for times preſent, which is neither bound to line, nor level.

The

The difference between Poesy and History.

THere is as much difference betwixt a Poets stile and an Historians, as a French galliard and a Spanish pavinne, besides Poetry is most fiction, and History should be truth; Poesy may be phantastical, History must be grave, Poesy is to move passions, History is to confirm truth; History draws the minde to look back, Poesy, to look right forth; Poesy is simulising, History is repetition; Poesy is beautiful and spritely; History is brown and lovely; Poesy goeth upon his own ground; but History goeth upon the ground of others.

Of Historians and Poets.

TRuth should be the guide of an Historian; yet the truth of History should not be dresst in Poetical fancies, but with grave Rethorick; Truth should be delivered civilly, not rudely; it should be ushered in with eloquence; for truth should be delivered smoothly, comly, sweet and Harmoniously; not rudely, roughly, basely, fantastically, nor contemptibly: but a Poet will never make a good Historian, because he is too full of fancy and invention, which may disturb his way; for a Poet, though he useth numbers, yet he keeps no reckoning, where an Historian makes an exact account, but as a Historians brain is too slow for a Poets, so a Poets brain is too quick for an Historians.

A Poet the best General Judge.

A Natural Philosopher may judge well the motions of the Elements, and a moral of the dividing, or dissecting of passions, or framing of Common-wealths; but there is much division amongst them of the way. So a Divine may judge well of the mystery of Religion; although there is as much contradiction amongst them as with the Philosophers; So Historians may judge of some particulars; being conversant in the action of times; but Logicians seldom; for if judgement is the last act of reasoning; as it is, or it is not, in which Logicians seldome come to a conclusion; nor Mathematitians if their chief study be Arithmetick; for then they are too much addicted to multiply, and diminish. Most of these afore mentioned are too hard set in intricate studies; and dwel too long upon them; at least these particular judgements had need be good, for their time will not give them leave to consider of many things; but Poet are quick of invention, easie to conceive, ready in executing, and flies over all the world, yet not so swiftly, but they take a strickt notice of

of all things, and knowes perfectly the laws, and wayes which inables them to judge more uprightly, and having an universal knowledg, joyned to his natural wit, makes him the best general judge. For a good Poet hath distinguishment which is judgement, as well as similising, which is fancy; I mean, not those Poets which can only rime, but those Poets which can reason, not those that have most art, but those that have most nature, for he is not a good Poet, that is not born one.

The difference of Poetry.

POets most usually put their fancies into verse or scenes, and verse is numbred fancy, and scenes are distinguishing of humours; the scenes are most commonly acted upon Theaters; for action is the life of humour; besides, it clears the understanding, and makes a deeper impression in the minde of the spectatours, then when they are onely read; and these expressions of humours, not onely shews errours that are past, or those that may come; but vices that are to be shunned, and vertues that are to be followed; besides, it begets hate to the one, by discovering the deformities, and love to the other, by the expressing of her beautie, which is beneficial, and a good instruction to the ignorant lives of men; but the meaner and smaller Poets, if they may have the honourable name of Poets, do more harm then good; for their scenes are rather Romancical tales, then the expressions of mens natures; in which they onely teach effeminate men, and foolish women to be whining lovers: and there be others, although they be good Poets, yet they are ill natured ones, and so crabbed as they corrode both the eare, and the minde, in which they seem to observe the ill humours more then the good, as if they lay to watch, to steal, and intrap mens vices: and take them up by little parcels, to sell them out by whole sale, and seeme glad that men have vices for them to divulge. But those sorts of Poets correct too much, and incourage too little: but again, some are so flattering, and insinuating, as they become parasits to mens humours.

Of Verses.

IT is not every Poet that can make a good copy of verses, nor proper scenes, neither is a particular copy or scene enough for an applause, but a life full, and the spring must be naturally, and flow easy, not forced by pipes from other mens wit, for those are but watry braines, that have neither oyl nor fire, which make their fancy so dull, as their conceits are inchanted; and some flie so high, as if they would rend the wings of their brain, which wearie others braines to finde them out, and when they

they finde them, they are not worth their paines; were taken for them; for what writing ſoever is darkned, or obſcured either in the ſence, or by hard and unuſual words, grows troubleſome and unpleaſant to the readers; again ſome are ſo long and tedious upon a ſubject as they loſe their wit: for wit never dwels long upon one thing, other Poets their verſes are untunable; they do not ſtrike upon the ſtrings of the ſoul, for the excellency of Poetical wit is to move paſſion, it is true, numbers without wit will move paſſion, but they cannot keep or make paſſion ſtay, and it may ſtrike upon a paſſion but it cannot raiſe one, yet wit appears beſt when it is drawn in triumph in the golden Chariot of numbers.

The compariſon of Poets.

A Poet may be compared to a muſitian, that playes upon four and twenty ſtrings; ſo Poets ſtrike upon four and twenty letters, for a Poet will tune his readers voice, to his own paſſions, as to make the voices to go by numbers; riſe and fall by their ſeveral ſtraines of wit; like light Cellebrands, or Currantoes; or merry Jyggs, or grave Pavins, or melancolly Lacrimaes; for Poets tranſlate mens mindes into as many ſeveral ſhapes; as they write fancies.

What Romancy is.

ROmancy is an adulterate Iſſue, begot betwixt Hiſtory and Poetry; for Romancy is as it were poetical fancies; put into a Hiſtorical ſtile; but they are rather tales then fancies; for tales are number of impoſſibilities: put into a methodical diſcourſe, and though they are taken from the grounds of truth, yet they are heightned to that degree, as they become meer falſhoods; where poetry is an Imitatour of nature to create new, not a falſefying of the old: and Hiſtory gives a juſt account, not inlarging the reckning. Hiſtory, if it be ſimuliſeing, and diſtinguiſhing, it is pure poetry, if it be a lie made from truth it is Romancy.

Of Comedies.

A Comedy ſhould preſent vertue, and point at vice, for a Comedy ſhould be to delight, and not to diſpleaſe, a good Comedian wit, will onely reprove not reproach; but a ſatirrical wit will preſent the vices of two or three in the perſon of one, but a gentle ſpirit which is a true Commical wit, will rather take the vice of one, and repreſent them in two

or three perſons, Satyr is more proper for a Comedy Tragedy then for pure Comedy; not that a true comedy will flatter vice, but palliat it.

Of Scenes.

Some that are worthy of Commendations, are naturally pleaſing, and wittie, and ſo profitable, with ſuch variety, that every Scene is like a new maſter that teaches ſeveral arts, not only for the youngeſt, but oldeſt men to learn.

Of the Labyrinth of Fancy.

THe reaſon why men run in ſuch obſcure conceits, is, becauſe they think their wit will be eſteemed, and ſeem more when it lies an odde and unuſual way, which makes their verſe not like a ſmooth running ſtream; but as if they were ſhelves of ſand, or rocks in the way, and though the water in thoſe places goeth with more force, and makes a greater ſound: yet it goeth hard and uneaſy. As if to expreſſe a thing hard, were to make it better, but the beſt poetry is plain to the underſtanding, of eaſy expreſsions, and ful of freſh & new conceits: like a beauty that every time it is looked upon diſcovers new graces; beſides they do not onely move paſsions, but make paſsions, for a right poetical wit turns hard and rough nature, to a ſoft, gentile, and kinde diſpoſition: for verſes are fine fancies, which are ſpun in the imagination to a ſmall and even thread, but ſome are worſe ſpinſters then others.

The degrees of wit.

THoſe have not clear judgements that applaud or cry up one mans wit, that was begot from another mans brain; but ſome, though their wit is their own, yet it is like comets that ſeldom appear, it ſhewes it ſelf not once in an age; and ſome again are like the moon, that changes it ſelf into four quarters, as the new, the increaſe, the full, and the wane: others are like the ſun that runs ſwiftly, and keeps its conſtant courſe, ſome like the ſpring, ſweet and pleaſant, others like the Summer, hot, but troubleſome, ſome like Autumn, warm, and ſober, and others like the Winter, cold and dry, yet all kinde of ſeaſonable wit is commendable, but moſt commonly wit is like the winde collick, the one rumbles as much in the head: as the other in the ſtomack.

Of

Of ſenſe and Fancy.

THoſe books, or diſcourſes that are fulleſt of ſenſe, delight the feweſt, becauſe every brain is not ſo ready to diſpoſe conceits in, to fill places for the underſtanding, to view ſuddenly as it is thrown in, but lies in a confuſed heap, without ordering, and a ſlow underſtanding, is like a laſie work-man, although he be skilful in his art, and doth it well when he is imployed thereupon; but rather then he will take the paines, he he will loſe the profit, but conceits muſt be delivered, as things by retail, for the reaſon muſt ſet the number, and the deliverer give the account.

Wit is natural.

SOme think to get or learn wit, but wit is neither to be learnt nor gotten, for it is a free gift of nature, and diſclaimes art; and as there are but two qualities or ſubſtances go to the generation of all other things, which is heat and moiſture, yet there are ſeven that go to the generation of wit, as the temper and form of the brain, and the five ſenſes, which beget imagination, which imaginations we call fancies, which fancies is wit, which is like eternity in being fixed, and yet proveth a perpetual motion, with continual changes and varieties; I mean a true born wit, that is begot with an equal tempered and perfect formed brain, and quick, freſh, and clearing, diſtinguiſhing ſenſes, there are adulterate wits that are begotten with diſtempers, as feavers, madneſſe or chance, but they are ſhort, and not laſting, the other hath neither bottom nor circumference, but is as a continued line, and they that think to ripen their own wit by the heat of anothers imagination, taſtes like fruit that is ripened by the chimnie, and not by the natural heat of the Sun, which gives it a rheumatical taſte; for there are not onely changelings in wit, but defective births, that is, when the parents which are the brain are imperfect and lame, but if the parents be clear, the iſſue is alwayes beautiful, and neatly ſhaped, ſo as it becomes the delight and darling in the ſociety of mankinde.

Peace ſhews the beſt wits, Warr the moſt writers.

IN *Auguſtus* his time, there was ſuch a number of wits, as if nature had ſown a crop, which being reapt and gathered, ſerved to the uſe of after times; this ſhows that in peace there is the *At that time all the world was in peace*

beſt wits, and that wit is pureſt and fineſt, when the minde is moſt quiet and peaceable; but in war there are the moſt writers, for war being full of factions, produceth ſubjects to write of, for in peace there is little or nothing but what they create from their own brain: ſo in peace brains ſet the print on work, in war hands.

Of Study.

THe reaſon why ſtudy ſeems difficult at firſt, and eaſier and clearer afterward, is, that the imagination hath not beaten out a path-way of underſtanding in the head, which when it hath, the thoughts run even and right, without the pains of deep ſtudy; for when the way is made, they need no ſearch to finde one out, for the brakes, or rubbiſh, of ignorance, that obſtructed the thoughts, is trodden into the firm and hard ground of knowledge.

Of writers.

MOſt moderate writers do but new dreſſe old Authors, though they give them another faſhion garment, the perſon is the ſame, but ſome do diſguiſe them ſo much, that a vulgar eye cannot perceive them, but miſtake the Author, through the alteration of the habit.

An Hiſtory and Romancy, is more delightful in general, then fancy, for women and fooles, are taken with tales, but none but one wit is taken with another.

Of Tranſlatours.

IT is not enough for Tranſlatours to be learned in the ſeveral Languages; but there muſt be ſympathy between the genius of the Authors, and the Tranſlatours, which every age doth not produce: for moſt commonly a genius is not matched in many ages. *Ovids* genius was matched by *Sans*, and *Dubartus* was matched by *Silveſter*; but *Homer* is not yet matched in our Language; for though the worke was indeavoured to be tranſlated, yet it is not like him; and though the copy of a Picture is not ſo well as the original, yet good copies draw ſo neer the life, that none but a curious and skilful eye, ſhall perceive the difference; ſo a good Tranſlatour ſhall write ſo like the Authour; that none but the moſt learned and that with ſtudy and great obſervance ſhall finde the defects.

Of

Of Tranſlating.

SOme may be of opinion that it is a fault to turn the Scripture into verſe, unleſſe the original be ſo, or to change the ſtile, as to the matter, or ſenſe, into other mens fancies, but to follow the fancy of the Original, as neer as the Language permits they tranſlate it in; for it is, as if a man ſhould have a high roman noſe, and one ſhould take the picture of him, and draw him with a flat noſe, as liking that faſhioned noſe better; it may go under the name of that man, but it will be nothing like him, or why ſhould one nation be drawn in the habit of another, ſince they are different: and though the diſtinctions of ſeveral nations in pictures, can onely be known by their habits; and many times they do not onely change the graver and formal faſhions, from one nation to another, but dreſſe them in their fantaſtical dreſſe: but if they do it to pleaſe the Luxurious palats of men, they rather become inſinuators, then tranſlatours: and they deſerve no food that will not eat good and wholſome food, unleſſe they be humoured with variety of new and ſtrange ſauces; but they will ſay the ſtomack cannot bear plain meat, and that they will faint if they have not choice: but it is their compounds that make their ſtomakes quezie, and the ſolid meat that will increaſe their ſtrength: where now they pick quarrels unleſſe the truth be diſguiſed with the flouriſhes of the tranſlatours: as thoſe that ſtrive to tranſlate *Davids* Pſalms, take *Davids* name to his poetry, ſo keep his name, and loſe the poetry of the Original, by the tranſlatours vain glory, for every one ſtriving to out-do another untill they have loſt the right and truth. For to expreſſe any thing in huge words, doth not make it the better, but onely harder to be underſtoodfor; men of reaſon conſider the ſoul and ſenſe, and not the form and faſhion, which is but the habit, and an honeſt devotion will aſſoone beleeve the Hiſtory of the world, and of *Adam*, and *Eve*, with the progreſſe of their race in a plain relation of the truth, then with the meaſure of numbers: for though numbers move paſſion, yet they do not ſo eaſily ground a belief, neither is it in the power of numbers, but the ſpirit of God that can move that unfained paſsion that muſt carry us to heaven.

Of Languages

GReek and Latine, and all other Languages are of great ornament to Gentlemen, but they muſt ſpend ſo much time in learning them, as they can have no time to ſpeak them, and ſome will ſay it is a great advancement to wiſdom, in knowing the natures, humours, laws, and cuſtoms of ſeveral men, and nations

nations; which they cannot do, except they understand their several Languages to answer that, although al Languages are expressed by four and twenty letters, yet there is no Language which will not take up an age, to learn it perfectly: as to know every circumstance; and since mans life is so short, and learning so tedious, there wil accrue but little profit for that laborious pains, so that the benefit that should be made will come too late, but surely these men are wise enough which understand the natures, laws, and customs of their own country, and can apply them to their right use.

Of Eloquence, art, and Speculation.

MAny do seem to admire those writings, whose stiles are eloquent, and through ignorance takes it for eloquence, commending the method, instead of the matter, the words instead of the sense, the paint instead of the face; the garb instead of the person, but hard and unusual phrases, are like a constraint behaviour, it hath a set countenance, treads nicely, taking short steps, and carries the body so stiffe, and upright, as it seemes difficult, and uneasy: like those that think it a part of good breeding, to eat their meat by rule, and measure; opening the mouth at a just, and certain wideneſſe; grinding the meat betwixt their teeth, like a Clock with so many strokes as make an hour, so many bits makes a swallow; so likewise if the little finger be not bowed short, and by degrees all their fingers to be joynted untill the fore-finger, and the thumb, meets in a round circle, they think al other vulgarly bred. But nature is easy: and art hard, and what resembles nature neareſt, is most to the life: and what is most to the life, is best; but art belongs more to the Mechanicks, and Pesants, then to the noble and free, and all arts belong more to actions then speculations; and though speculations be nothing, until it be put into practise, yet the best actions, come from the cleareſt speculations, for speculations are like the king, to command and rule, practise the slave, to obey, and work, but there are more arts, and inventions gotten by chance, and practise, then meerly by ingenuity of brain.

Of Oratours.

IHave heard say, that Oratours are seldom wise men, for they study so much of the words, as they consider not the matter; for though method in words may please the sense of the ear, yet not the understanding; for they that will speak wisely, must speak the next way to the matter, or busineſſe, but if it be in such a case as the ear is more to be desired then the understanding, they must speak composedly, for Rethorick is chusing words fitted

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ſuch a ſubject, and though ſtudy and ſociety ſweetens Language; yet if it have not a natural elegance, it ſhall not work ſo ſtrongly upon the ſenſes.

What diſcourſes are enemies to Society.

OF all diſcourſes, the worſt enemy to ſociety is the divulging the infirmities of others; wherein ſome are ſo evil natured in ſtriving to defame others, as they will not onely uſe all their rethorick, to make their faults appear more odious, or their vertues leſſe, but will ſtrive to make their vertues ſeem vices, when to diſcover infirmities is ignoble, but to leſſen vertues is the part of an envious man, which is the nature of a devil; and ſince union is the bond of ſociety, the diſcourſe ſhould alwayes tend to peace, and not to diſcord: for there is no man but hath vertues to praiſe, as well as vices to diſpraiſe, and it is as eaſie to take the better ſide; I am ſure it is more honourable for the ſpeaker, for faults in particular ſhould never be mentioned, but in private to themſelves, in an admoniſhing way, otherwiſe they do but inveterate. The next enemy to ſociety in diſcourſe is diſputation, which affords the leaſt pleaſure in ſociety, for firſt it is tedious, next it is contradictory, and begets enemies of friends, and it is a kinde of rudeneſſe to contradict ſtrangers, though they ſhould ſpeak non-ſence, but Logick, which is the art of diſputations ſhould be left to Schooles, writings, and publike Theatres, which are appointed places for ſuch diſcourſe; for ſome ſay Logick is to make truth appear, others that it is to make falſhood appear like truth, and ſome ſay again, that it is to diſpute on both ſides, and that it makes more diſcord then it can compoſe, which is diſcord, the cauſe of ſo many writings, and ſeveral religions, and factions in the world, which makes men become Tigers and Vultures to one another, when otherwiſe they would be like the ſociety of Angels. The laſt and worſt enemy to ſociety, is forſwearing and blaſphemy; for what pleaſure or advantage can a man have to blaſpheme, which is to curſe God, who hath the power to return his curſes on his head, with horrid puniſhments; and for ſwearing, though it be allowed for the confirmation of a truth, and for the keeping of a promiſe, whereby it is made ſacred and religious, yet to make it common is to make it of no effect. Beſides it ſhows little wit and leſſe memory, that they ſhould want words to fill up their diſcourſe with, but what oaths are fain to ſupply; and for lying where there is no truth, there can can be no truſt; and where there is no truſt, there can be no union; and where there is no union, there can be no perfect ſociety, but may rather be called a concourſe, which is to meet rather then to unite, where ſociety is the father of peace, the bond of love, the arm of ſtrength, the head of policie, the heart of courage, the hand of induſtry

induſtry, and the bowels of charity; and diſcourſe is the life which gives light to the eyes of the underſtanding, ſound to the ears, mirth to the heart, comfort to the ſorrowful and afflicted, patience to the oppreſſed; entertains the time, recreates the mind, refreſhes the memory, makes the deſires known, and is a heavenly conſort.

The beſt kinde of diſcourſe in ordinary converſation.

THe beſt kinde of diſcourſe in ordinary converſation, and moſt pleaſant, is that which is moſt various, free and eaſie, as to diſcourſe of countries, the natures of ſoyles, Scituations of Cities, and peoples laws, cuſtoms, and ſuperſtitions; what men women and beaſts were deified; what Countries had moſt and longeſt wars and peace: what Conquerours there were, and who they were: what conducts they uſed in their victories, how they marſhalled their forces, and what forces they had: what famous Common-wealths-men there were, their policies in governments, the beginning of States, their fauls, the cauſes of their riſings, and their ruins; what Countreys were governed by republikes, or Dimocracy: what by Ariſtocracy, and what by Monarchy; what commodities ſeveral Countries afford for traffick, or otherwiſe; what Plantations there, are and what men famous for arts, what arts there are: what famous buildings and monuments there are, or have been, and who were their founders: what Colledges or Schooles there are, or have been of famous and learned men, as Philoſophers, Hiſtorians, and of their ſeveral opinions, what ancient Poets, and who were accounted the beſt; what Countries they were born, bred, or lived in; what puniſhments or exiles there were, or what faults, what cruelties were put in execution, and by whom, and to whom, and where, and what Kings governed with clemency, and what by tyranny, and what their factions, their ſplendours, their decayes, their paſtimes, and recreations were: what Ambaſſadours there were and their ambaſſages, from kings to kings, and States to States what entertainments and magnificencies, Princes make; what ſeveral faſhions, ſeveral Countries have in their entertainments and ſports: what extravagant garbs, and diets; what women famous for beauty, and marſhal exployts; what kinde of people can live the hardeſt, and which live the moſt luxurious, and for diſcourſes of mirth, ſongs, verſes, ſcenes, and the like: and for their home diſcourſes, according to their affaires, and imployments; and this is better diſcourſe then to backbite their friends, or to curſe their foes, or to ſcandal the innocent, or ſedicioufly to complain againſt their government and governours, or to ſpeak laſcivioufly to foul the ears of the chaſt, and there is

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no wit in a clownish discourse, and to speak like a Gentleman, is to speak honestly, civilly, and confidently: to speak like a wise man, is to speak properly, timely, and knowingly, and not conceitedly.

The four discourses.

THere are four kinds of discourses, as fooliſh, extravagant, non-ſenſe, and rational, and of all non-ſenſe is the hardeſt; for to ſpeak fooliſhly, is as if a man ſhould ſpeak to a childe, that can have no experience of knowledge of affaires in the world, or judgement to diſtinguiſh, or to a ſhepheard that never ſaw nor heard many things or reports, but onely his ſheep and their bleatings: as to ask any queſtions of battles, or governments of Common-wealths, or to diſcourſe with States men of childrens babies, bells, or rattles: which is to ſpeak improperly and not timely: and to ſpeak extravagantly is, as if a man were to ſel his houſe, and another ſhould ask him what he ſhould give him for it, and he ſhould anſwer him in talking of tranſmigrations, and metamorphoſes, or the like, and ſo to ſpeak quite from the purpoſe: but to ſpeak rationally, is to ask proper queſtions, or to anſwer directly to what he is queſtioned in, for reaſon is to clear the underſtanding, and to untie the knots that clear the truth; but to ſpeak non-ſenſe, is to ſpeak that which hath no coherence to any thing, when there is no words but may be compared to ſomething, and though it hath no reference to what is ſpoken, yet it might have to what might be ſpoken: ſo as it is harder to finde out non-ſenſe in words, then reaſon.

Of Vulgar diſcourſe.

THe reaſon why the Vulgar hath not ſuch varieties of diſcourſe, is not onely becauſe they have not read, or heard, or ſeen ſo much of the world, as the better ſort hath: but becauſe they have not ſo many ſeveral words for ſeveral things, for that language which is moſt copious wit flouriſhes moſt in for fancy in Poetry without expreſſion of words is but dead, for that makes a Language full to have many ſeveral words for one thing or ſenſe, and though the vulgar is born and bred with ſuch a Language, yet very ſeldom with variety and choice, being imployed in the courſe affairs of the world, and not bred in Schools or Courts, where are the moſt ſignificant, choiceſt, and plentifulleſt expreſſions, which make the better ſort, not onely have finer and ſweter diſcourſe, but fill them ful of high and aſpiring thoughts, which produce noble qualities, and honourable actions, where the meaner ſort of people are not onely ignorant of the purity of their native Language, but corrupteth what they have, and

being alwayes groveling in the dung of the earth, where all their thoughts are imployed, which makes their diſcourſe ſo unſavory.

Of old mens talking too much.

THe reaſon why old men love rather to tell ſtories, then to hear them, is, becauſe the outward ſenſes decay ſooner then the underſtanding, and hearing imperfectly wearies them by tedious attention, for though old men many times grow deaf, yet they ſeldom grow dumb with age,& when one faculty failes, they ſtrive to ſupply it with another, which makes them commit the errour of too much talking.

Of ſpeaking much or little.

THoſe that ſpeak little are either wiſe men or crafty men,either to obſerve what was ſpoken by others, or not to diſcover themſelves too ſuddenly; and thoſe that ſpeak much, are either fools, or els very witty men, fooles becauſe they have little to entertain them in their thoughts, and therefore imploys the tongue to ſpeak like a Parrote by roat, and fools think the number of words helps to fill up the vacant places of ſenſe; but thoſe that have wit, their brains are ſo full of fancy, that if their tongue like a mid-wife, ſhould not deliver ſome of the Iſſue of the brain,it would be over-powred,and loſt in painful throws.

Of the ſame defect in Women.

AND the reaſon why women are ſo apt to talk too much, is an overweening opinion of themſelves, in thinking they ſpeak well, and ſtriving to take off that blemiſh from their ſex of knowing little,by ſpeaking much,as thinking many words have the ſame weight of much knowledge: but my beſt friend ſayes he is not of my opinion, for he ſaies women talk, becauſe they cannot hold their tongues.

Of Silence.

IT is ſaid that ſilence is a great vertue, it is true, in a ſick perſons chamber, tha t loves no noiſe, or at the dead time of night, or at ſuch times as to diſturb natural reſt, or when ſuperiours are by, or in the diſcourſe of another, or when attention ſhould be given, or if they have great impediments of ſpeech, and ſpeaking many times is dangerous, infamous, rude, fooliſh, malicious,

malicious, envious, and falſe. But it is a melancholy converſation that hath no ſound, and though ſilence is very commendable at ſometimes, yet in ſome caſes it is better to ſpeak too much then too little, as in hoſpitality, and the receiving civil viſits; for it were better their ſtrangers and friends, ſhould think your talk too much, then that they ſhould be diſpleaſed in thinking they were not welcome by ſpeaking too little: beſides it is a leſſe fault to erre with too much courteſy, then with too much neglect, and ſurely to be accounted a fool is not ſo bad as to be ſaid to be rude; for the one is the fault of the judger, the other is the fault of the actor or ſpeaker; for civility is the life to ſociety, and ſociety to humane nature: it is true that there are more errours committed in ſpeaking, then in ſilence, for words are light and ſubtle and airie, as that when they are once flowne out, cannot be recalled again, but only to ask pardon with more: and there is an old ſaying, to talk much and well is ſeldom heard, but it cannot be verified in all, for ſome will ſpeak well as long as there is grounds to ſpeak on, but the length of time makes it ſound to the eare, as wine taſtes to a drunken man, when he cannot reliſh between good and bad; ſo that it is not onely the matter, but the manner, time and ſubject in ſpeaking, which makes it ſo hard to ſpeak well, or pleaſe many, and though it be alwayes pleaſing to the ſpeaker to delight others, yet that doth not alwayes pleaſe others that he delights to ſpeak of: as there is nothing more tedious to ſtrangers then to heat a man talk much of himſelf, or to weary them with long complements; and though civility in that kinde ought to be uſed; yet they ſhould carry ſuch forms and times as not to loſe reſpect to themſelves, or to be over troubleſome in long expreſſions to others, but there is few but loves to hear themſelve talk, even preachers; for a preacher that preaches long, loves rather to talk then to edifie the people, for the memory muſt not be oppreſſed in what they ſhould learn, or their reproofs too ſharp in what they ſhould minde, for with one word or two of reproof he reforms, half a ſcore undoes again, which makes it a railing inſtead of exhortation; neither is it alwayes required, for a man to ſpeak according to his profeſſion or imployment in the affaires of the world; for it would be ridiculous for a Lawyer in ordinary converſation, to ſpeak as if he were pleading at the bar, yet every one ought to have reſpect in his diſcourſe to his condition, calling, or dignity, or to the quality of others, for it is not fit that a Prieſt which either is, or ſhould be a man of peace, to ſpeak like a ſouldier, which is a man of war, or to ſpeak to a noble man as to a peaſant; again, there is nothing ſo much takes away the ſweetneſſe of diſcourſe as long preambles, or repetitions, and indeed the whole diſcourſe is tedious, and unpleaſing if it be over-long, though their tongues were as ſmooth as oyl, & run upon the wayes of truth, yet too much doth as it were over-fil the head, and ſtop the eares, for the head will be as the ſtomack

when it is over charged, it will take ſurfeit of the moſt delicious meat; wherefore in ſpeaking judgement is required, yet ſome are ſo over-wiſe in the ordering their diſcourſe, as it is not onely troubleſom to themſelves, but a pain to the hearers, having ſo ſet and conſtraint a way of ſpeaking, as if their words went upon hard ſcrues, when there is nothing ſo eaſie as ſpeech; for there is no part of man ſo unwearily active as the tongue, and of the other ſide, ſome are ſo full of talk, as they will neither give room nor time to others to ſpeak, and when two or three ſuch perſons, of this voluble quality or nature meet, they make ſuch a confuſion in ſpeaking altogether, as it becomes a tumultuous noiſe, rather then ſociable diſcourſing; which is a diſturbance to ſociety, for diſcourſe ſhould be like muſick in parts

Betwixt reaſon and reaſonings.

THere is a great difference betwixt reaſon and reaſoning, for reaſon is the beſt and ſobereſt & ſureſt rule of a mans life, either in contemplation or action, for in action it recollects, diſpoſeth, and ordereth all things for mans ſafety, profit, and pleaſure, and for contemplation, it keeps the minde with even thoughts, but reaſoning belongs to contradiction, and where contradiction is there can be no unitie, or conformitie, and where there is no unity nor conformity there muſt needs be diſcord and confuſion, reaſoning is the cauſe of raiſing of doubts: reaſon is to allay them, ſo that reaſoning makes a man mad, but reaſon makes a man ſober. But ſome will ſay, we ſhould never come to reaſon but by reaſoning; but I ſay, reaſon comes by obſervation of conſequences and accidents, and reaſoning is vain inbred-imaginations, without the experience of the concurrence of outward things, ſo reaſon is bred with ſtrickt obſerving, and produced by fear of loſing, and hopes of keeping or getting, but reaſoning is bred in vanity and produced by vain glory.

Of the Senſes and Brain.

SOme ſay, that there is ſuch a nature in man, that he would conceive and underſtand without the ſenſes, though not ſo clearly, if he had but life which is motion. Others ſay, there is nothing in the underſtanding, that is not firſt in the ſenſes, which is more probable, for the ſenſes bring all the materials into the brain, and then the brain cuts and divides them, and gives them quite other forms, then the ſenſes many times preſented them; for of one object the brain makes thouſands of ſeveral figures, and theſe figures are thoſe things which are called, imagination, conception, opinion, underſtanding, and knowledge, which are the Children of the brain, theſe put in-

to action, are called arts and ſciences, and every one of theſe have a particular and proper motion, function, or trade, as the imagination, and conception, builds, ſquares, inlayes, grinds, moulds, and faſhions all, opinion, caries ſhows, and preſents the materials to the conception, and imagination; underſtanding diſtinguiſhes the ſeveral parcels, and puts them in right places, knowledge is to make the proper uſe of them, and when the brain works upon her own materials, and at home, it is called poetry and invention, but when the brain receives and wor's journey-work, which is not of its own materials, then it is called learning, and imitation, but opinion makes great faction and diſorder among them, diſagreeing much with the underſtanding, in preſenting and bringing the wrong for the right, and many times with clamour and obſtinacy carries it, eſpecially when a ſtrange opinion out of another brain, comes and joyns with the other, & the brain many times is ſo taken with his neighbour brains figures, that he fills up his houſe ſo full of them, that he leaves no roome for his own to work or abide in: but ſome brains are ſo weak as they have few or no figures of their own, but onely plain pieces, and ſome again ſo ſlow of motion, and ſo lazy, as they will not take paines to cut and to carve, or to try, but lets that which the ſenſes bring in lie like bags or ſtone, and makes no uſe of them, and will furniſh his head neither with his own nor others; but the brain is like unto Common-wealths, for ſome brains that are well tempered, are like thoſe Common-wealths, that are juſtly and peaceably governed, and live in their own bounds: other braines that are hotly tempered, are like thoſe common-wealths that make wars upon their neighbours; others again that are unevenly tempered, are like thoſe that are incombred with civil wars amongſt themſelves; a cold brain is like thoſe Nations that are ſo lazy, as they will uſe no induſtry to the improving of their Country, ſo a brain may be compared to ſeveral ſoyls, as ſome are rich in mines and quarries, others pleaſant and fruitful, ſome brains are barren and inſipid, ſome will be improved with change of tillage or working, others, the more it is uſed, the better it is, and ſome the worſe; and though accidents give the grounds to ſome arts, yet they are but rude and uneaſy, until the brain hath poliſhed and fitted them; for as the ſenſes give the brain the firſt matter, ſo the brain ſends that matter formed & figured to the ſenſes again, to be diſperſed abroad, which ſometimes is ſent by the underſtanding, ſometimes by opinions, ſo he that hath his ſenſes moſt imployed and perfecteſt, knows more then they that have not their ſenſes exerciſed in varieties, yet the ſenſes give not the height of knowledge, unleſſe the brain be of ſuch a temper to diſpoſe them; for the brains are like eyes, where ſome are ſo quick, as they cannot faſten upon an object, to view the perfection of it, others, ſo dull, they cannot ſee clearly, or ſo ſlow they cannot untie themſelves ſoon

enough

enough, but dwels too long upon it, ſo it is the diſcuſſing of the object well, that increaſes or begets knowledge.

Of ſenſe, reaſon, and faith.

A Man hath ſenſe, reaſon, and faith; reaſon is above ſenſe, and under faith; for one half of reaſon joyns to ſenſe, which is the part that is demonſtrative; but that part that is not demonſtrative, is beyond the ſenſitive knowledge, ſo as it falls into conjectures, and probabilities, and from probabilities to belief, and an exceſſive belief is faith, for we cannot call that a perfect kowledge which our reaſon ſingly tell us, but what our perfect, and healthful ſenſes joyned with our reaſon diſtinguiſh to us: there are two ſorts of faith, the one is divine, which is given to man by an inſpiring grace; and the other natural, which is by rational conjectures, probabilities, and comparatives.

Of wiſdom and fooliſhneſſe

THat we call wiſdom doth not onely conſiſt in perfect knowledge, or clear underſtanding, but obſervations carefully put in practiſe in times of occaſion, which is that we cal prudence, and where accidents are not obſerved, but follows the appetites, the ſenſes perſwade to take, are called fools, ſo wiſdom is the clerk to mans life, to write down all, and the truſtee to receive all, the ſteward to lay out all, but not the ſurveigher to know all, for that belongs to a clear and general underſtanding; & one may be wiſe, and yet not know all; the difference betwixt a fool and a wiſe man is, that the wiſe man ſeekes the food of his appetite with care, obſerving all accidents, watching all times, taking all opportunities to the beſt for himſelf: the fool runs wildly about without aſking or learning the beſt, neereſt or right wayes, yet greedily hunts after his deſires, which deſires are according to every mans delectation.

Of mad men and fools.

MAd men and fools meet in one and the ſame point of wanting of judgement, which is to diſtinguiſh what is moſt likely to be the beſt or worſt for themſelves; I ſay moſt likely, becauſe none knows abſolutely but by the event, for chance hath ſuch power over every thing, that many times it becomes rather her work then the chooſers; but yet ſhe doth not take away the likelyhood or probability of it, where all concurrence

concurrences meet : and though chance lie ſo obſcure, as the providen'ſt man cannot eſpie her ſo as to avoid her, yet a wiſe man prepares for her aſſaults, but a mad man or a fool leaves all to chances diſpoſing, not to judgments ordering or directing.

A man that is mad is not out of his wits.

WE cannot ſay a man that is mad is out of his wits, but out in his judgement, for a mad man will ſpeak extream wittily ſometimes, and though it be by chance, yet it is his own wit, but not his judgement to chuſe the beſt, for then he would alwayes ſtrive to ſpeak to ſome purpoſe, or hold his peace, which mad men never do, but ſpeak at random, not caring what he ſpeaks, nor to whom he ſpeaks, nor when he ſpeaks: now the fool comes like the mad man in his actions, rather then in his words, for judgement lies not altogether in the choice of ſpeech, but more in the choice of actions, now a fool neither knows nor beleeves in the likelieſt way to good, nor to avoid ill, and a mad man cares not which is the way to good or ill, but follows his own diſordered paſſions, where reaſon hath left to be their guide.

Wit is free.

SOme men in ſtriving to ſhew their wits in diſcourſe, make themſelves fools; for wit muſt not be ſtrugled withal, and brought as it were by the head and ſhoulders: for as it is natural, ſo it muſt have it s natural place and time, and a woman by ſtriving to make her wit known, by much diſcourſe, loſes her reputation, for wit is copious, and buſies its ſelf in all things, and humours and accidents, wherein ſometimes it is ſatyrical, and ſometimes amorous, and ſomtimes wanton, which in all theſe women ſhould ſhun, ſo that in women the greateſt wiſdom, if not wit, is to be ſparing of their diſcourſe.

Of ſpeech.

AS eight notes produce innumerable tunes, ſo twenty four letters produce innumerable words, which are marks for things, which marks produce innumerable imaginations, or conceptions, which imaginations or conceptions begets another ſoul which another animal hath not, for want of thoſe marks, and ſo wants thoſe imaginations. and conceptions, which thoſe marks beget ; beſides thoſe marks beget a ſoul in communitie; beſides words are as gods that give knowledge, and diſcover, the

the mindes of men, and though ſome creatures can ſpeak, yet it is not natural, for it is like puppits, they are made to walk with ſcrues, that when the ſcrues are undone, the puppits can go no farther; ſo parrots, or the like can onely repeat the words they are taught, but cannot diſcourſe, becauſe they know not what it ſignifieth, but man can ſpeak when he comes to maturity, that is to be man, without teaching, that is, although he doth not learn a language that his forefathers have made, yet he can make one of his own, that is to give marks to things to diſtinguiſh them to himſelf.

Of Muſick.

THe art of Muſick is harder then the art of poetry; for muſick hath but eight notes, to compoſe ſeveral tunes; when Poetry hath four and twenty letters to play on: but both are muſical, and work upon the ſpirits of men: for there are ſome kindes of muſick that do draw and ſuck out the ſpirits of men with delight, thus it is not the wit, or ſenſe, of things, which moves paſſion, or delight, but the numbers; for as notes are ſet, and numbers are meaſured, ſhall move the paſſions, as the Muſitian or Poet pleaſeth.

Of Muſical inſtruments.

ALL Muſical inſtruments are apt to untune, even the natural one the voice; for when it is hoarſe by cold, or otherwayes out of tune, but the ſtrings which are the veyns in the lungs, and ſtomack, are not ſo apt to break as lute ſtrings, which are ſmall little guts dryed, neither can there be new ſtrings put to the voice, once broke, as to a fidle; nor can it be mended as other inſtruments may, nor carefully laid up in a caſe to keep it long, for there is no prevention againſt the breaking of the voice, for old age will come and deſtroy that ſound, and though it doth not break the ſtrings of the voice, yet time dryes and ſhrivels them ſo ſhort, that they cannot be ſtretched out to any note or ſtrain: and as time weares out the ſound; ſo death breakes the inſtruments and all.

Of Voices.

IT ſtands with reaſon that the horteſt and coldeſt Clymats, being the drieſt, ſhould produce the beſt and cleareſt voices, for moiſture breeds flegme, and flegme obſtructs the cheſt; beſides the moiſture falling into the winde-pipe hinders the paſſage of the voice, and clogs the lungs, for winde and water

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makes a ſtorm; which deſtroys a harmony, and inſtead of ſinging makes a roaring, like the ſeas; or drownes the fraight, which are notes, becauſe art which is the ſteerſ-man, hath not room to turn and winde to fil his ſailes; but are beaten down with the rain roghnes, and ſtopt with the mud of flegme, ſo of neceſſity he muſt be loſt; fat doth alſo hinder the voice, for you ſhall ſeldome hear any that is fat ſing well, becauſe the fat hath ſtraightned their paſſages, ſo to the making of a good voice, there muſt be a wide throat, and clear winde pipes, and ſtrong lungs.

Muſick is number with ſound, as Opticks are lines with light.

AS mans ſhape is naturally fit and proper for all kinde of motion and Actions; ſo his voice is made for all ſorts of ſounds; wherefore the firſt invention need not go ſo far as A ſmiths forge, for he hath the hammer and forge all wayes with him; the forge is his cheſt, the bellows is his lungs; the fire the heart, the tongue the hammer, and his lips the tonges, the head is the Smith; the ſeveral wedges of iron are the ſeveral notes that are ſtrook; thus beats out a harmony.

Of Dancing.

KIſſing dances are commonly dances, which were invented by the meaner and ruder ſort of people, at wakes, and faires; which kinde of people, knows not the ceremonies of modeſt civilities; for Country dancing is a kinde of a rude paſtime, and cannot be called truly a dance, but rather a running in figaris, for the true art of dancing, is meaſured figures, by the feet in divided times; for the feet keepe as juſt a diſtance of times, as notes of muſick.

Of dancing.

DAncing is compounded of meaſures, figure, and motion. Meaſure is Geometry; figure is Symmetry, and motion, is diviſion.

Geometry is equal meaſure, Symmetry is proportionable meaſures, Diviſion is numbers.

Of invention.

HE is more praiſe-worthy that invents ſomething new, be it but rude and unpoliſhed, then he that is learned, although he ſhould do it more curious, and neater; an imitator can never be ſo perfect, as the inventor, if there can be nothing added to the thing invented; for an inventor is a kinde of a creatour; but moſt commonly the firſt invention is imperfect; ſo that time, and experience add to the growth, and perfection, and many times there are many creatours to one invention; for he that addes is as much as he that begun, only the ſecond lights his candle from the firſt, but he goeth his own way, and may be away that the firſt inventor had not gueſſed at: or at leaſt thought it impoſſible: but an imtator adds nothing to the ſubſtance or invention, only ſtrives to reſemble it, yet ſurely invention is eaſier then imitation: becauſe invention comes from nature, and imitation from paintul, and troubleſome inquiries; and if he goeth not juſt the path that hath been tred before him; he is out of the way, which is adouble pain at firſt to know the path, and then to tread it out; but invention takes his own wayes, beſides, invention is eaſie becauſe it is born in the brain. Where imitation is wrought and put into the brain by force.

Epiſtle.

EPISTLE.

SOme ſay as I heare, that my book of Poemes, and my book of Philoſophical Fancies, was not my own; and that I had gathered my opinions from ſeveral Philoſophers. To anſwer the firſt, I do proteſt, upon the grounds of Honour, honeſty and Religion, they are my own, that is, my head was the forge, my thoughts the anvil to beat them out, and my induſtry ſhaped them and ſent them forth to the uſe of the world; if any uſe may be made thereof, but my Lord was the Maſter and I the Prentice, for gathering them from Philoſophers, I never converſt in diſcourſe with any an hour, at one time in my life; And I may ſwear on my conſcience, I never had a familiar acquaintance, or conſtant converſation with any profeſt Scholar, in my life, or a familiar acquaintance with any man, ſo as to learn by them, but thoſe that I have neer relation to, as my Husband, and Brothers; it is true, I have had the honour ſometime to receive viſits of civility from my Noble and Honorable acquaintance, wherein we talk of the general news of the times, and the like diſcourſe, for my company is too dull to entertain, and too barren of wit to afford variety of diſcourſe, wherefore I bend my ſelf to ſtudy nature; and though nature is too ſpecious to be known, yet ſhe is ſo free as to teach, for every ſtraw, or grain of duſt, is a natural tutor, to inſtruct my ſenſe and reaſon, and every particular rational creature, is a ſufficient School to ſtudy in; and our own paſſions and affections, appetites and deſires, are moral

Doctors to learn us; and the evil that follows exceſſe, teaches us what is bad, and by moderation we finde, and do ſo learn what is good, and how we ought to live, and moderate them by reaſon, and diſcourſe them in the minde, and there is few that have not ſo much natural capacity, and underſtanding, but may know, if not finde out what is needful for life, without artificial education; for nature is the chief maſter; art and education but the under-uſhers, in the School of life; for natural objections may be applied without the help of arts, and natural rules of life, may lead us ſafe, and eaſy wayes to our journeys end; and queſtionleſſe nature was the firſt guide, before art came to the knowledge, and if it were not for nature, art many times would loſe her followers; yet let nature do what ſhe can, art oft times will go out of the right way; but many will ſay it is the nature of man that invents, and the nature of man to erre; that is, tis the nature of man to be ſo ambitious, as to ſtrive to be wiſer then nature her ſelf, but if nature hath given men ambition, yet nature hath given men humilitie to allay that fiery appetite; and though nature hath given men ignorance, yet nature hath given men underſtanding, to bring them out of that darkneſſe into the light of knowledge; and though nature hath obſcured the ſecrets of the natural cauſe, yet he hath given men nature to obſerve her effects, and imaginations, to conjecture of her wayes, and reaſon to diſcourſe of her works, and underſtanding to finde ſome out, and theſe gifts are general to mankinde: wherefore I finde no reaſon, but my readers may allow me to have natural imagination, underſtanding and inquiries, as well as other Philoſophers, and to divulge them as they have done, if that they beleeve that I am produced by nature, and not by artifices hand, cut out like a ſtone-ſtatue; but if my readers will not allow my opinions, and fancies to be my own, yet truth will; but there is a natural education.

cation to all, which comes without pains taking, not tormenting the body with hard labour, nor the minde with perturb'd ſtudy, but comes eaſy and free through the ſenſes; and grows familiar and ſociable with the underſtanding, pleaſant and delightful to the contemplation, for there is no ſubject that the ſenſe can bring into the minde, but is a natural inſtructour to produce the breeding of rational opinions, and underſtanding truthes; beſides, imaginary fancies, if they will give their minde time as to think, but moſt ſpend their time in talk rather then in thought; but there is a wiſe ſaying, think firſt, and ſpeak after; and an old ſaying that many ſpeak firſt, and think after; and doubtleſſe many, if not moſt do ſo, for we do not alwayes think of our words we ſpeak, for moſt commonly words flow out of the mouth, rather cuſtomarily then premeditately, juſt like actions of our walking, for we go by cuſtome, force and ſtrength, without a conſtant notice or obſervation; for though we deſigne our wayes, yet we do not ordinarily think of our pace, nor take notice of every ſeveral ſtep; juſt ſo, moſt commonly we talk, for we ſeldom think of our words we ſpeak, nor many times the ſenſe they tend to; unleſſe it be ſome affected perſon that would ſpeak in fine phraſes; and though ſpeech is very neceſſary to the courſe of mans life, yet it is very obſtructive to the rational part of mans minde; for it imployes the minde with ſuch buſy, and unprofitable maters, as all method is run out of breath, and gives not contemplation leave to ſearch, and enquire after truth, nor underſtanding leave to examine what is truth, nor judgment how to diſtinguiſh truth from falſhood; nor imagination leave to be ingenious, nor ingenuity leave to finde invention, nor wit leave to ſpin out the fine and curious threed of fancy, but onely to play with words on the tongue, as balls with rackets. Beſides a multiplicity of words confounds the ſolid ſenſe, and rational underſtanding, the ſub-

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ject in the diſcourſe; yet to think very much and ſpeak very ſeldom, makes ſpeech uneaſy, and the tongue apt to faulter, when it is to deliver ſenſe of the matter they have, and want of uncuſtomary ſpeaking makes the Orator to ſeek for words to declare the ſenſe of his meaning, or the meaning of his ſenſe; beſides, want of eloquence many times, loſeth not onely rational opinions, but conceals truth it ſelf, for want of perſwading rhetorick, to raiſe up belief, or to get underſtanding; ſo that a contemplatory perſon hath the diſadvantage of words; although moſt commonly they have the advantage of thoughts, which brings knowledge; but life being ſhort, thoſe that ſpeak much, have not time to think much, that is, not time to ſtudy and contemplate; wherefore it is a great loſſe of time to ſpeak idle word, that is, words that are to no purpoſe, and to think idle thoughts, that bring no honeſt profit to the life of man, nor delight for lifes paſtime, nor news to the knowledge and underſtanding; but moſt men ſpeak of common matters, and think of vulgar things, beats upon what is known, and underſtood, not upon what ought to be known, and underſtood; but upon known improbabilities, or vain ambitions, or upon that which nothing concerns them, or upon evil deſignes to work diſtractions, or upon that which cannot advantage them, nor any body elſe; but it is very probable, my readers will at this diſcourſe condemn me, ſaying, I take upon me to inſtruct, as if I thought my ſelf a maſter, when I am but a novice, and fitter to learn. I anſwer, it is eaſier to inſtruct what ought to be done, then to practiſe what is beſt to be done; but I am ſo far from thinking my ſelf able, to teach, as I am afraid I have not capacity to learn, yet I muſt tell the world, that I think that not any hath a more abler maſter to learn from, then I have, for if I had never married the perſon I have, I do beleeve I ſhould never have writ ſo, as to have adventured to divulge my works, for I have

have learned more of the world from my Lords diſcourſe, ſince I have been his wife, then I am confident I ſhould have done all my life, ſhould I have lived to an old age; and though I am not ſo apt a Scholar as to improve much in wit, yet I am ſo induſtrious a Scholar to remember whatſoever he hath ſaid, and diſcourſed to me, and though my memory is dull, and ſlow, and my capacity weak to all other diſcourſes, yet when I am in company, I had rather ſhew my ſimplicity then be thought rude; wherefore I chuſe rather to ſpeak, though fooliſhly, then ſay nothing, as if I were dumb, when I am to entertain my acquaintance, and though I do not ſpeak ſo well as I wiſh I could, yet it is civility to ſpeak. But it is my Lords diſcourſe that gets me underſtanding, and makes ſuch impreſſions in my memory, as nothing but death can rub it out: and my greateſt fear is, that I the Scholar ſhould diſgrace him the Maſter, by the vulgar phraſes and the illiterate expreſſions in my works: but the truth is, I am neither eloquent by nature, nor art; neither have I took the accuſtomary way of often ſpeaking, to make my words, or letters fluent, not but my tongue runs faſt and fooliſh when I do ſpeak, but I do not often ſpeak, for my life is more contemplary, then diſcourſing, and more ſolitary then ſociable, for my nature being dull and heavy, and my diſpoſition not merry, makes me think my ſelf not fit for company.

The

The ſecond part of the firſt BOOK.

Of a Solitary life:

CErtainly a ſolitary life is the happieſt, I do not mean ſo ſolitary as to live an Anchoret, or to be bound to inconveniences either of care or fear, or to be tied to obſervance, either to Parents or wedlock, or Superiours, or to be troubled to the bringing up of their children, and the care of beſtowing them when brought up, but their perſons muſt be as free from all bonds, as their mindes muſt be from all wandring deſires; for as it is a great pleaſure, ſo it is a great chance to finde it; for the minde muſt be contracted into ſo round a compaſſe, and ſo firm a ſolitude, that the thoughts muſt travel no further then home; for if the body be in one place and the minde in another, there muſt needs be a diſcord, wherein can conſiſt no happineſs to the whole perſon; to obtain this pleaſure, they muſt firſt have a competencie of fortune, as not to be bit with neceſſity, nor ſo much as to be troubled with exceſſe, then they muſt be their own chief, not to depend on more then the laws of the land compels them to: and as they muſt be under no command, but what neceſſity, force, or the publick, ſo they muſt not command more then what is neceſſary; for there is more trouble in commanding then in obeying. For ordering much, troubles much, then their delights muſt be various, not numerous, they muſt not come in throngs, but by degrees, for fear of ſurfets, and give every ſenſe his free time and pleaſure, but ſo proportioned to live with an appetite, and ſo not to feed all the ſenſes at once, for that takes off the delight from every particular, and not heightens them; for in compounds there is no perfect taſte, for compounded pleaſures of ſenſes, rather amazeth the ſpirits

then delights them; to ſee a beautiful object, and to hear a melodious ſound, to have an odoriferous ſcent, a delicious taſte, a ſoft touch all at once, diſtracts; for the ſpirits running from one object to another, knows not what to chuſe, or where to reſt; therefore true delight comes ſoberly and ſingly one by one, beſides the delights that our ſenſes receive in outward objects, there is a delight of inward contemplation, whoſe materials the ſenſes bring, in which the imagination doth work upon, by carving and cutting, and inlaying thoſe ſeveral pieces, and ſo is repreſented to the minde, as a new recreation, which are called fancies, or ideas, for though it be nothing untill it be put into act, and every thought cannot be acted; ſome for the hazards and inconveniences, others for the impoſſibilities, which are fantaſmes that live not long after the birth, or ſo ſickly, that there is little delight in them, neither do they harm but rather good; for it pleaſeth for a time, coming in ſweetly, and goeth out quickly; but thoughts that may be put in acts, ſhould be carefully and wiſely governed, for thoſe beget great deſires, thoſe deſires run violently into acts, not ſtaying for conſideration; which makes men commit, not only idle and vain follies, but dangerous even to the ruine of eſtates, or reputation, or lives, which muſt needs bring diſcontent, for there can be no hapineſſe in ruine; and ſince a greater pleaſure and happineſſe conſiſts in thoughts, they muſt rule them ſo, not to murmur in diſcontents of what they would and cannot, or not ſafely do; but their wiſhes and deſires muſt rather be within the circle of their abilities then without, and rather think they have too much then too little, for they that think they have too little, will never be quiet in ſtriving to get more, ſo the pleaſure of wiſe thinking is, when the thoughts are begot honeſtly, nouriſhed moderately, and ordered carefully, theſe bring true content.

A Monaſtical life.

SOme diſpraiſe a Monaſtical life, and ſay they are the drones in a Common-wealth; to ſuck out that honey they never took pains to gather, and that they are an idle, lazie and unprofitable people, for ſay they, they go not to wars to adventure their lives, or hazard their lives, but live free, and ſecure, not troubled with the noiſe of battles, onely liſten to hear the ſucceſſe, wherein they may give their opinions, and cenſures, then that they never cultivate, or manure the lands for increaſe, but eat of the plenty, pretending beggery, but ingroſſe all the wealth; and for the women, there are as many kept barren as would populate whole nations.

But they, in their own defence, ſay, that they caſt off all pleaſures of the world, lie cold, and hard, eat ſparingly, watch

and

and pray, and not onely to pray for themſelves, or for the dead; but for thoſe that are incumbred in worldly cares; beſides ſay they, it is profitable to the Common-wealth, for men that have ſmall eſtates, and many children, not being able to maintain them according to their qualities, and degrees, may run into many errours; for want of means, which may diſturb not only families, but whole ſtates, where a monaſtical life, a ſmall portion, and a little will ſerve the turn, onely to keep ſoul and body together, in which their lives are peaceable, and full of devotion; but the Laytie anſwers, that the third part of the wealth of Chriſtendom goeth to the maintenance of the Church, onely in conſideration of younger children, that will be content, and ſome are forced in; yet after that rate there will be little for the eldeſt, which remaine without, nor will be, if they go on to lay ſuch burthens upon mens conſciences, and ſuch ſums upon thoſe burthens to buy them out; neither is there any ſort of men more buſie in diſturbing the Common-wealth; for thoſe that have not active imployment, either in the ordinary affaires of the world, or extraordinary affaires in the Common wealth, their thoughts corrupt being not exerciſed in action, they grow factious, which cauſeth diſtractions; for there is more war amongſt the Chriſtians about their opinion then upon any cauſe elſe. This ſaith the one ſide, but their enemies ſay that they are not only the covetous, but the greateſt cheaters in the world, and all under the name for Gods ſake; for ſay they, they bring in ceremony for gaines, in that they ſet al the mercies of God to ſale, for what ſins cannot be bought for money; as adulterery inceſt, murther, blaſphemy, and ſins paſt, and preſent; as for whores they permit them to live looſly without puniſhment, and allot therein ſtreets and houſes, to increaſe their ſins, in which they do authoriſe ſin for a ſum, for they pay tribute to the Church, and not onely ſins paſt and preſent, but to come: as witneſſe the yeares of Jubile; beſides the head take upon them, the power of damnation and ſalvation, as witneſſe the excommunications, and abſolutions, and if not out, and in of hell; yet out and in of Purgatory, which Purgatory is a great revenue to them; yet they have a countenance for their covetouſneſſe, which is that the offendant muſt have a true contrition, or their ſum of money will do them no good, no more then will a true contrition without the ſum; but ſurely Monaſtical lives, are very profitable to the Common-wealth, whatſoever it bee for the ſoul, for it keepes peace and makes plenty, and begets a habit of ſobriety which gives a good example, and many times drawes their own mindes, though naturally otherwiſe diſpoſed, to follow the outward carriage for the cuſtome of the one, may alter the nature of the other, and in that they keep peace, is, becauſe they live ſingle lives, not for the quarrels of marriage, but in not oppreſſing the king-

dome in over-populating it; for thoſe kingdoms that are very full of people, growes mutinous, and runs into civil wars, where many ſtates are forced to war upon their neighbors; for no other end but to diſcharge the ſtomack of the Common-wealth; for fear it ſhould breed incurable diſeaſes. Beſides, a Common-wealth may be over-ſtockt, like grounds which cauſeth great dearth and plagues, in a Common-wealth, ſo that thoſe ſtates which have more traffick then men, are rich, where thoſe that have more men, then trade, are poor; and Civil war proceeds not ſo much out of plenty, as out of proud poverty, the next cauſe for plenty they are of a ſpare diet, and moſt of what they eat or ſhould eat, by their order, is Fiſh, Roots, and the like; but if they do get a good bit one may ſay, much good may it do them, for they get it by ſtealth, and eat it in fear, at leaſt not openly to avoid ſcandal; but if they do not ſpare in the matter of meat, yet they ſpare in the manner, which cuts off all prodigal ſuperfluities of feaſting, or open houſe-keeping, wherin is ſpoiled more then eaten, neither doth it relieve the hungry, by the Almes-basket; ſo much as it over-Gorges the full, and for Ceremonies it keepes the Church in order, and gives it magnificency: beſides it is beneficial to the State, for it Amuſes the Common people and buſies their mindes, and it is as it were a recreation: and paſtime to them, as Saints dayes and the like; nay they take pleaſure, and make a recreation to have faſting dayes, ſo as they have much to think on, and imploy their time in, as faſting-dayes, proceſſions of ſaints, confeſſions, penance, abſolutions, and the like, as Maſs and Muſick, and ſhewes, as at Chriſtmas, Eaſter, our Lady day, &c on many dayes of the yeers, and theſe affording one and the ſame, but varieties in all; beſides, every Saint having power to grant ſeveral requeſts; it will take up ſome time to know, what to ask of them, and all theſe one would think, were ſufficient, to keep out murmur and diſcontent, which is got by idleneſſe, which is the cauſe of rebellion. Thus the Church buſies the people, and keeps their mindes in peace, ſo that theſe monaſtical men, which are the Church, is the nurſe to quiet the people, or the maſters to ſet them on, wherein they never do, unleſſe it be in the defence of Chriſtian Religion, in which all good men ought to follow; and ſurely it is beneficial to the Common-wealth, whatſoever it be for the ſoul, and for their ſouls, although rationally one would think that God ſhould not take delight in ſhaven heads; or bare and dirty feet, or cold backs, or hungry ſtomacks, in any outward habit, but in an humble heart and low deſires, a thankful minde, for what they have ſorrowful ſighs, and repenting tears, fear of offending, admiration of his wiſdom, and pure love of his goodneſſe, and mercy, thanks for his favours, and grace, obedience, charity, and honeſt worldly induſtry, and to take as much pleaſure, as honeſt and vertuous moderation will permit; for we might think that

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that God did not intend man more miſerie, or leſſe of this world then beaſts; but alas, all mankinde is apt to run into extreames which beaſts are not, either to bar themſelves quite of the lawful uſe of the world, or to run riot, which of the two, the laſt is to be ſhunned, and avoided, wherein this kinde of life is moſt ſecure, neither muſt we follow our reaſon in Religion, but Faith, which is the guide of our conſcience.

Of Society.

THere are many ſorts of ſociety, and ſome comfortable; as in the natural ſociety, of Wife, Children, Parents, Brothers, Siſters, and thoſe that are neer allyed to us; ſome profitable, as in the ſociety of the knowing and wiſe; others honourable, as in the ſociety of Princes and ſouldiers; ſome pleaſant, as in the ſociety of the wity and ingenious, ſome are heavenly, as in the ſociety of the Church of God as the Saints upon earth which are the pious; ſome merry, as in the ſociety of the ſportful; ſome ſad as in the ſociety of the afflicted; others Dangerous, as in the ſociety of the falſe, the lewd, and the rude, ſome troubleſom, as in the ſociety of fools; ſome diſhonourable, as in the ſociety of the infamous; ſo that many times the ſociety of man is worſe then the ſociety of beaſts, for they are ſeldom troubleſome, nor falſe to their own kinde, and ſome ſo pleaſing, eaſy and happy, as if it were a ſociety of Angels; but as ſociety is the making of Common-wealths, which is a community amongſt men, which community cauſeth contracts, and covenants, which makes one man live by another in peace, ſo ſociety which is a community cauſeth, ſtrength to the whole body, to maintain the particular parts; but as ſociety in the whole cauſeth peace, plenty and ſecurity; ſo ſociety in parts which is ſiding, and factions, cauſeth poverty diſcord, war, and ruine; but I treat not of the ſociety of the whole body, which is a Common-wealth, but of the ſocietie of particulars, as of neighbours, acquaintance, and familiars, which unleſſe they be well choſen, bring more incoveniencies then benefit, the benefit of acquaintance is the gueſſing at one anothers humors, by their words and actions, and their ſeveral opinions and fancies which begets wit, in applying other fancies to their own: and knowledge in ſeeing their variety of humours, garbs, and geſtures, it makes one diſtinguiſh better vertue from vice, and it is a glaſſe to ſee beſt what becomes men, it begets love and friendſhip, it refreſheth the ſpirits, it waſts and leſſens grief, it makes labour eaſy, it applauds the good; it admoniſheth the bad; it gives confidence to the baſhful, it gives ſhame to the bold, it fires the courages of the fearful, vigor to the ſlothful, it deverts the minde from black & ſullen thoughts, it gives good manners to the rude, knowledg to the ignorant, experience to the young, and indeed civiliſeth

liſeth mankinde. But the common and unchoſen ſocieties, it brings many times great inconveniencies, as quarrels; for a quiet man, in his own nature coming into ſome company, muſt either put up an affront, wihich is a diſhonour, or he muſt fight, wherein he advantures his life, the loſſe of it eſtate, or the trouble and grief in killing a man; which although the cauſe may be ſmall, yet he is neceſſitated to him; ſo the like in drinking, gaming, whoring, either by example corrupted, or by perſwaſion, or elſe a man is thought rude, and unſociable, and apt to be railed againſt for it, ſo he muſt ſhun it, or do as they do; beſides in many ſocieties, there is little to be learned, and worſe to be heard; as rayling, curſing, ſwearing, tedious diſputing, nonſenſly talking, detracting from vertue, divulgeing of faults, crying up vices, defaming of honour, making of diſcord; and there is nothing learned but prodigality, ſloth, and falſhood: ſo as the diſorder would make a wel tempered and equal moving brain dizzie, but the ſociety of men and women is much more inconvenient, then men with men, and women with women; for women with women can do little inconvenience, but ſpights, and effeminate quarrels, for place, and gadding abroad, and neglecting their huſwiferie at home: the worſt is in learning vanity to ſpend their husbands eſtates, and giving one another ill counſel, to make diſquiet at home; but of the ſociety of men and women comes many great inconveniencies, as defamations of womens honours, and begets great jealouſies, from fathers, brothers, and husbands, thoſe jealouſies beget quarrels, murthers, and at the beſt diſcontent, and unhappineſſe, it confirmes the apt inclined to bad: and tempts the vertues, and defames the chaſt. But women ought to put on as many ſeveral ſhapes, and formes of behaviour, as ſhe meets with humours; as auſtere and ſevere behaviour, to the bold, a ſweet and gentle behaviour to the humble, and baſhful; but a woman that would preſerve her reputation, by fame as well as by chaſtity, ſhe muſt put on as many ſeveral faces, and behaviours as a State doth; for a ſtate in time of war puts on a face of anger; and in time of plague and peſtilence, a face of pietie, after rebellion a face of clemency; in times of peace and plenty, a face of mirth and jollity; ſo women muſt put on as many behaviours, as ſhe meets with ſeveral humours, as neglect to the proud, and ſevere to the bold, and wanton, a ſweet and gentle behaviour to the humble, and baſhful, and obſerving and ſerious behaviour, to the wiſe and grave learned; a dutiful and reſpective behaviour, to the grave and aged, a cheerful and pleaſant behaviour to their neereſt friends, and there are ſo many more, that it is paſt the memory of my Arithmetick.

Of

Of Hoſpitality.

I Have obſerved thoſe that keep great Hoſpitalitie, are not onely well beloved of their neighbours, that are often made welcome, and by thoſe that make it a meeting place; but the Maſter or Miſtris of the houſe ſhal be amorouſly affected, and earneſtly ſolicited, by the turning of the eyes and the like, although they be very old, in the times of Hoſpitalitie; for old men ſhall have, or may have more Miſtreſſes, and old women, more lovers, and ſeeming admirers, then the youngeſt and beautifulleſt without thoſe intertainments, ſo much kindneſſe, and good nature, good cheer begets, yet it will laſt no longer then the meat ſticks in their teeth; for while the meat, mirth and wine is working, and the fume aſcending, they are ſo full of thanksgiving, as they overflow with high praiſes, profeſſions, and declarations, proteſtations and free offers, in which they promiſe more then they can perform, and perform leſſe then they could promiſe; for where the head and the ſtomack is empty of the receiver, and the purſe of the entertainer, if he have occaſion to make uſe of any of them, they would do as the parable of the marriage in the ſcripture, one ſaid, that he had married a wife, and the other had ſold a yoke of oxen, and the third had bought a farm, ſo that all would have excuſes, and excuſes in that kinde are the meſſengers of a denial, neither do they think a denial ſufficient; for if they wil not praiſe their friends, they will turn their enemies, for ſo ill natured is mankind that what they cannot make more uſe of, they will ſtrive to deſtroy.

Wherein Hoſpitality is good.

HOſpitality is commendable, for it doth refreſh the weary traveller, it relieves the poor: it maketh a ſociety of mirth and freedom, when it is ſo moderately bounded and orderly governed, as it may be conſtantly kept, otherwiſe its but a ſhort hoſpitality, and a long feaſt.

Of Feaſting.

THere is no action more extravagant, then the making of great feaſts, for there is neither honour, profit, nor pleaſure, but noiſes, trouble, and expence; and not onely an expence to the private purſe, but to the publike in the unneceſſary deſtruction of ſo many Creatures; neither doth it relieve the hungry ſo much, as it over-gorges the full; for indeed a great feaſt rather

rather eates up the eaters, then the eaters eat up the feaſt, by the ſurfets it gives them; but thoſe that make great feaſts, and ſtrive to pleaſe the luxurious palats of men, are bawds to gluttony, and the feaſt is the whore to tempt the appetite, and wine is the fool to make all merry, which never wants at thoſe entertainments, but playes ſo much, and ruines ſo faſt, and growes ſo ſtrong, as it puts young ſobriety and grave temperance out of countenance; it unties the ſtrings of ſtrength, and throws reaſon out of the wiſeſt head, ſo that reaſon neither begins it, nor ends it; for it begins with exceſſe of ſuperfluity, and ends in extravagant diſorders.

Of drinking and eating.

WIne, though it begins like a friend, goeth on like a fool, moſt commonly ends like a Devil in fury: yet it is a greater fault, to eat too much, then too drink to much wine, in that a man may live without wine, but not without meat; for wine is rather a ſuperfluity or curioſity, then a neceſſity, wherefore food which ſignifieth all kinde of meat, is the life and ſtaffe, to ſupport life; which ſtaff being broken by exceſſe, famine, and plagues purſue, which are able to deſtroy a kingdom, where wine may onely deſtroy ſome part, but not endanger the whole; unleſſe it be every mans particular kingdom, which is themſelves, and there indeed it drowns both king and ſtate.

Of Moderation.

THe way to a mans happieſt condition of life in this world, and for the way to the next, is, by the ſtraight way of moderation; for the extreams are to be ſhunn'd, and all that can be ſhunned, even in devotion; for the holy writ ſaith, Turn not to the right hand nor to the left, leſt you go the wrong way; for extreams in devotion run to ſuperſtition and idolatry: and the neglect in both Atheiſme; but to keep the even way, is to obey God as he hath commanded, and not as we fancy, by our wrong interpretation; ſo for the minde of man great and hard ſtudies and perturbations, draw or wear out the ſpirits, or oppreſſe them, in ſo much that great ſtudents are not commonly long-liv'd, but ſickly, lean, and pale, and thoſe that have extraordinary and quick fancies of their own, do many times by the quick motion of their brain, inflame the ſpirits to that degree, as they run mad, or ſo neer as to be ſtrangely extravagant; and on the other ſide, thoſe that ſtudy not, nor have fancies of their own, are dul-blocks that have no raptures

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of the minde, but onely ſenſual pleaſures, and ſo when they can, they run into with that violence, as it turns to their pain, not their delight; and all is but emptying and filling, as beaſts do, and not having the knowledge as men ſhould have, for moderation, as for immoderation of diets; how often do men ſuddenly die, by the exceſſe thereof? and how many diſeaſes doth it bring to them that eſcapes ſurfets? as fevers gowts, ſtone, dropſy, and the like; nay what diſeaſes doth it not bring, by the droſs it breeds; for ſuperfluity of moiſture oppreſſeth, and ſlackens the nerves, and dulls and quenches the ſpirits, which makes them unfit for action or buſineſſe in the affaires of the world, it ſtuffs them with ſloth or corpulency, or fat, it baniſheth induſtry, and many times courage: on the other-ſide, too ſpare and low diet, chaps, and dryes the body, like the earth that wants rain, or manuring, ſhrinks and gathers up the rain; it heats the body into Hectick fevers, and ſucks out the oyl of life, for exerciſe the violence of it melts the greaſe, inflames the blood, pumps out too much moiſture by ſweats, it over-ſtretches the nerves, which weakens the body, which brings ſhaking palſies in the head, leggs, and many times over the whole body; on the other ſide, too little exerciſe corrupts the blood, and breeds obſtructions, which breeds Agues, and ſpleen, faintings and the like. For the paſſions; as for example, a man that is extraordinary angry makes him run into fury for the preſent, as many times to commit ſo raſh an action, as to make him unhappy all his life after, by killing a friend, or at leaſt loſing a friend: or getting an enemy by an unſeaſonable word, and thoſe that have no anger muſt of neceſſity receive great affronts, at ſome time or other, for patience is to be content when there is no remedy; but in many things or actions anger is required when fury would be too much, or patience or ſilence too little, and ſo the like in all other paſſions, and as for great wealth it is both a trouble, in the keeping, or beſtowing of it; in the keeping of it, the care is into whoſe hands to truſt it, or to what places to lay it in; ſo that the watching and counting it, and how, and to whom to leave it too, takes off the pleaſure in it, and for ſpending it the very noiſe and tumult that great riches bring in the exſpence, is a ſufficient trouble, for a man can never be at home to himſelf, he knows not who is his friend, or who is his enemy, he hears no truth for flattery; he hath no true taſte of any ſenſes: for the throngs of the varietie, take away the pleaſure of every particular; as for poverty, it is the drudge to the world, the ſcorn of the world, a trouble to their friends, and a death to themſelves: as for power; what for the care in the keeping it, for fear of a uſurper, and though there is no enemy to oppoſe it, yet what trouble there is in the ordering and diſpoſing with their authority, and thoſe that have no power are ſlaves, wherein moderation keepes peace, in being content with our own ſhare, and not deſiring to ſhare with our neighbour in what is

his and moderation gives wealth; for he is richeſt that hath ſo much, onely to enjoy himſelf; moderation civilizeth nations, it upholds government, and keeps commerce, yet makes private families ſubject, it nouriſheth the body, recreates the minde; and makes joy in life, and is the petty god to the preſent pleaſures of man.

Of Prodigality and Generoſitie.

THere is none complains ſo much of ingratitude, as progals, for when their purſes are empty they grudge their hoſpitalitie, and repine at their gifts, when they gave more out of pride, and magnificence, then out of love or frendſhip; but man is ſo incircled with ſelf love, as he thinks all thoſe that have partaken of his prodigalitie, are bound to maintain his riot, or at leaſt to ſupply his neceſſitie, out of their treaſury, but of the difference of prodigalitie and generoſitie, is, that generoſitie diſtributes in a reaſonable time, and to worthy perſons, or elſe out of humanity when prodigalitie conſiders neither time nor perſon, nor humanity, but humor, will, and vain-glory.

Of Gifts.

THere are four ſorts of gifts; as to thoſe of merit, is generoſity, to thoſe in neceſſity, is charity, or compaſſion; to thoſe of eminency and power, it is flattery and fear, to knaves or fools, it is prodigality, and vain-glory.

The difference between covetouſneſſe and ambition, is, one is placed upon things worthy; the other upon Mercenary profit.

Of Vanity.

IT is ſaid, that there is nothing but vanity upon the earth, and what is it that men call vanity? it is that which is to no purpoſe; and if ſo, God made the world in vain, which God never doth make any thing, but to ſome purpoſe, but ſay ſome, that alters not Gods purpoſe; for all things that are vain, are as to themſelves, and that nothing was created as for it ſelf, but all things for God, as to have his will obeyed; but nature hath made man for to deſire to pleaſe himſelf, although laws have forbad him to pleaſe himſelf in al things, or wayes, but hath given him particular rules, and hath paled him within ſuch bounds, as indeed if a man free-born ſhould be put into priſon, and then bid to take his liberty; but if nature made nothing in vain,

then

then mens vanities is to ſome purpoſe in one regard or another; now that which is called vanity, may be divided into two parts, as particulars and generals, the general vanity is to eat, to drink, to ſleep, to act any thing, or to think, but the particular vanities are thoſe that men condemn in one another moſt: as for a man to think of thoſe things he knoweth to be impſſible, or to do that he knoweth the end will bring him no profit, but if the ends of vanity be not profitable, yet the wayes are pleaſant, or elſe men would not take ſuch delight in them; and what is the worldly deſigne of men but pleaſing themſelves, and ſhall we think that nature made the world to be a torment to us? and onely beaſts to take pleaſure in themſelves, and that nothing but hard labour, and reſtraints are lawful to man, for beaſts eat and drink, and take their eaſe, and for al we know, pleaſe themſelves, in their thoughts, and may be they have as various and vain thoughts as mans, unleſſe men torment them, and put them to labour, and though labour and induſtery may be pleaſant to ſome, yet not when it is put upon them, as a law of neceſſity, for laws, and neceſſities are bonds, though we make them our ſelves, and men may think all things are lawful, that are, or tend not to the deſtruction of nature, for nature is bountiful and eaſy, and ties not up her creatures, but gives them liberty, and uſe of themſelves, unleſſe it be to deſtroy themſelves unprofitably, which is againſt nature; but for preſervation, and to prolong the life of ſomthing elſe, as Fame, Friends, Countrey; which he rather lives in, then dies to, and nature is the giver of life to all, and therefore thoſe that maintain life in moſt things, is the greateſt friend to nature, as in loſing one life to ſave many, and to die for fame, is to live longer in the memory of other men, then he knows he ſhall in the life of his own body; but one would think there were no vanity in man, for there was nothing done or thought, but was to ſome purpoſe, which is to pleaſe themſelves; though all thoughts, and all actions are not pleaſing, but thoſe I ſuppoſe are inforced; and upon neceſſity; and not voluntary, then it is no greater vanity then what cannot be avoided, for ſome take more pleaſure in getting or ſtriving to get the opinion of others, then they can grieve at the paines they take, and ſome take as much pleaſure in building an houſe of cardes, as another doth of ſtone, and ſome take as much, if not more pleaſure in a phantaſme; as another in the graveſt and aſſured'ſt thoughts; for what pleaſure Poets take in their imaginations of impoſſibilities, as if men ſhould imploy their time & thoughts in nothing, but what is merely neceſſary, they would grow a troubleſome burthen to themſelves; being made by nature inquiſitive, buſie and contemplative; For there are few things ſerve meerly to the uſe of neceſſity, unleſſe we will fill our time with ſuperfluities, and curioſities which are called vanitie; and this vanity is that which ſets all Common-wealths awork, and makes them to live by one another, that which is called

vanitie is of a middle nature, as by that which is called vice, and that which is called vertue, for there is no malignity in vanity; for where malignity is, it leaves to be vanity, and turnes to be vice; vanity is the worldly delight of man, if man had any delight in the world; But the wise Preacher saith, All is vanitie under the Sun, and vexation of spirit, and to eat and drink in peace is the onely happinesse; if so we are onely happy when we are eating and sleeping; they say in all desires obtained man is more unsatisfied: and that the onely pleasure is in desiring, and in endevouring, and not in the injoying, and that man is contented and pleased with nothing that he hath in possession, but it is not that man that is displeased with all that he hath, but that pleasure is not permanent: and though pleasure is according to every mans delectation; yet there is no man but hath pleasure somtimes one way, somtimes another; but as the sense seemes to be ravished at the first touch, yet by the often repetition it growes troublesome, and painful, and so ceaseth; for it is with the senses as it is with the strength, for great Labour wearies and weakens the strength; nor can the strength be in every member at once, no more then the senses can receive their full gust at once: for the leggs wil grow feeble with labour, and actions of the armes, though the bulk of the strength lies not in the armes; for a man cannot run fast, and give a violent motion to his armes; but the one will hinder the other so much, as both will be of little use, the same will be with the senses; for a generality takes part away from every particular, and one and the same motion to every particular wearies and troubles ti, in so much, as that which was a pleasure becomes a grief or pain, so as it is not that man that takes not pleasure in what he enjoyeth; for if any one delights in particular tast, if the appetite were not wearied, the delight would be the same, as it was at the first touch, to eternitie, but the senses being tirrable, grow wearied, feeble, and sick with violent motion and continual labour, that they cannot relish that they did before; besides, al desires that proceed from the senses increaseth their motion, and as all the senses are chiefly in the head, so their like and dislike to most things proceeds from thence; for the brain will be so weary with one and the same motion, as the leggs with running; and the violenter the senses are, the sooner tired they be; but there are two chief sortes of pleasure, the one wholy dwelling in the senses, which is fading, the other lasts as long as life, and hath a desire to last longer; these are those things or thoughts, as lie not wholy in the senses, but onely found out by them, and kept and nourished by the minde; in this the senses follow the minde, and where the minde leades the senses it walkes them with so moderate a pace, and rules them with so equal motions, as they are never weary. But when the senses lead and rule the minde, it is alwayes out of order, and is tired in following the uneven, strange, and violent wayes, not knowing where to rest;

but

but the reaſon why diſpleaſure laſts longer then pleaſure, is becauſe diſpleaſure is of the nature of death; For though motion doth not ceaſe as in death, yet it is ſlow and dull, and pleaſure which is of the nature of life, is full of motion, hot and violent, the one is like a long and tedious ſicknes, the other like a hot and burning fever, that deſtroyes ſoon.

The nature of Man.

IT is the nature of mankinde to run into extreams; for their mindes are as their bodies are; for moſt commonly there is a predominate paſſion in the one, as a predominat humor in the other, ſo that diſpoſitions of men are governed more by paſſion, then by reaſon, as the body is governed more by appetite, then by conveniencies.

The Power of the Senſes.

THe body hath power over the will, for the appetite of the five ſenſes draws the will forcibly, although reaſon helps to defend it.

The appetite is more delighted by degrees then with a full guſt.

But one would think that every ſeveral ſenſe did ſtrike but upon one ſtring, or nerve, for the minde is often moved to one and the ſame paſſion, by the ſeveral ſenſes; and again one would think that every ſeveral object or ſubject did ſtrike upon a ſeveral nerve, although to the pleaſure or pain, but of one ſenſe, and the minde receives ſeveral pleaſures or grieſes from thoſe varieties.

The happy Farmer.

THe Farmer and his wife, ſons, daughters, and ſervants, are happier then the Kings, Nobles, or Gentry, for a king hath more cares to govern his kingdom then he receives pleaſure in the enjoyment. The Farmers care is onely to pay his rent, which he muſt have a very hard bargain, or be a very ill husband if he cannot do it, he takes more pleaſure in his labour, then the Nobility in their eaſe, his labour gets a good ſtomack, digeſts his meat, provokes ſleep, quickens his ſpirits, maintains health, prolongs life, and grows rich into the bargain. The Nobility, or Gentry, their diſeaſe of idleneſſe deads their ſtomacks, decayes their health, ſhortens their lives; beſides, makes them of inconſtant natures, and empty purſes, and their queaſy bodies make them deſire variety of wines, meats, and women, and idleneſſe wearieth

rieth their ſpirits, which makes them wander to ſeveral places, company, games, or ſports; yet eaſe and riots make finer wits; for riots make many vapours, and idleneſſe breeds thoughts which heates the braine, and heat is active, and ſo refines the wit, and fires the ſpirits, and hot ſpirits make ambition, & ambition wel diſpoſeth mindes, produceth worthy actions and honourable reports, and not onely fills them with courage, but gives them curioſity, civility, juſtice and the like; but ambition to depraved mindes, makes them ſlaves to baſe actions, as flattering, cheating, or betraying, or any unworthineſſe, to compaſſe their ends.

The vaſtneſs of deſires.

THere are few, but deſires to be abſolute in the world, as to be the ſingular work of nature, and to have the power over all her other workes; although they may be more happy with leſſe, but nature hath given men thoſe vaſt deſires, as they can keep in no limits, yet they begin low and humble; as for example, a man that is very poor, and in great wants, deſires onely to have ſo much as will ſerve meer neceſſity, and when he hath that, then he deſireth conveniences, then for decency, after for curioſity, and ſo for glory, ſtate, reputation and fame; and though deſire runs ſeveral wayes, yet they aym all at one end. If any end there were, which is to imbrace all, but ſome ſay the minde is the meaſure of happineſſe, which is impoſſible, unleſſe the minde were reaſonable; for the minde is not ſatisfied though it had all, but requires more, ſo the minde is like eternity, alwayes running, but never comes to an end.

Of the Vain, Uſeleſſe and unprofitable Wiſhes.

I Perceive if men could have their wiſh of nature, or fortune, they would wiſh that which was admired, and eſteemed by others, and not what he received; for man ſeems to build his happineſſe in the opinion of others, as the chiefeſt injoyment of pleaſure in himſelf.

Of deſires and fears.

SOme ſay that it is a miſerable ſtate of minde, to have few things to deſire, and many things to fear, but ſurely the miſery lieth onely in the many feares, not in the few deſires, and if deſires are pleaſing in the birth, yet it puts the minde in great pain

pain, when they are ſtrangled, with the ſtring of impoſſibilities, or at leaſt made ſick and faint with improbabilities, for if hopes give them life, deſpair gives them death; and where one deſires & enjoyes a poſſeſſion, many thouſands are beaten back, for deſire ſeldom keeps rank, but flies beyond compaſſe, yet many times deſires are helped by their grateful ſervants. patience and induſtry. For induſtry is a kinde of witch-craft; for wiſe induſtry will bring that to paſſe, as one would think it were impoſſible; but without all doubt, that minde that hath the fereſt wiſhes is in the happieſt condition, for it is, as if it had a fruition of all things.

What deſires a man may have to make him happy.

THe deſires for happines are not in the favour of Princes, nor in being Princes to have favourites, or to be popular, nor in the conquering of many nations, and men, nor in having vaſt poſſeſſions, or to be Emperours of the whole world, or in the revenge of enemies, or to enjoy their beloved; or to have many Lovers, nor in beauty, art, wit, nor ſtrength, but to have health, ſo as to enjoy life and peace to guard it, to be praiſed and not flattered, admired but not luſted after, to be envyed, but not hated, to be beloved without ends, to love without jealouſie, to learn without labour, to have wiſe experience without loſſe, to live quietly without fear, to be an enemy to none, to have pleaſure without pain, honour and riches without trouble, and time to wait on them, which every prudent man makes it to do, but theſe are not eaſily to be had, ſo that the beſt way to be happy is, to perſwade themſelves to be content with that they have, and to deſire no more then honeſt induſtry may eaſily purchaſe.

Of the minde and the body.

THe minde and the body muſt be married together; but ſo as the minde muſt be the husband; to govern, and command, and the body the wife to obey, and reaſon which is the judge of the minde, muſt keep the ſenſes in awe; for as reaſon is the property of the minde, ſo the ſenſes are the property of the body; but there is no judge more corrupted then reaſon, or takes more bribes, and the ſenſes are the bribers; for the eye corcupts it with beauty, the ear with melodious ſounds; and ſo the ſent, taſte, and touch, which makes falſe reaſon, gives falſe judgment; ſo as the minde may be an over-fond husband, that would

would be a wiſe man, were he not perſwaded from it; by the follies of his wife.

Of Riches and Poverty.

Neceſſity and poverty teacheth to diſſemble, flatter, and ſhark for their advantage, and lively-hood: and long cuſtom makes it a habit, and habit is a ſecond nature; for what Poverty breeds many times proveth baſe, and unworthy, being neceſſitated to quit honour or life, where moſt commonly life is choſen firſt; beſides, poverty wants means to learn what is beſt; for the poorer ſort generally never ſtandeth upon the honour of ſpeaking the truth, or keeping their word; for they lie at the watch, to ſteal what they can get; when a rich-man vaving no wants to neceſſitate him, but lives at plenty, which keeps him not onely from that which is baſe, but perſwades to things that are Noble. Riches make a man ambitious of Honourable Fame, which deſires make them rule their Actions, to the length of good opinions: but poverty is ambitious of nothing but riches, and thinks it no diſhonour to come to it any any way. Thus poverty is ambitious of riches, and riches of honours. Riches, as a Golden father beget a baſtard gentry, and poverty is the death and burial of it; but the pure and true born gentry comes from merit, from whence proceeds all noble and Heroick Actions, it is nouriſhed in the Court of Fame, taught in the ſchooles of honour, lives in the monarchical Goverment of juſtice.

Of Robbers or factious men.

THere be three ſorts of Robbers, as firſt, thoſe thoſe that take away our goods; as plate, money, jewels, corn, cattle, and and the like. The ſecond are murtherers, that take away life. The third are factious perſons, which are not onely the cauſe of the taking away our goods, which we call movable, and our lives, but our religion, our frends, our laws, our liberties, and peace; For a factious man makes a commotion, which commotion raiſeth civil wars, and civil war is a diviſion in the bowels, or heart of the State, as to divide commands from obedience, obedience from commands, rending and breaking affections, raiſing of paſſions, ſo as a factious man is a humane Devil, ſeeking whom he can devour, inſinuating himſelf into favour with every man, that he may the better ſtir up their ſpirits to fury, preſenting them with grievances to catch in diſcontent, ſpeaking alwayes in Cyphers and characters, as if it were a dangerous time, and that they lived under a Tyrannical government, when they may ſpeak, as freely as they can live; and live as freely

as

as they think, with free dom of thoughts which nothing but death can cut off; but if they did live under a Tyrannical Government, they ought not to reform by their paſſion, nor to diſobey with their grivances; but it is both wiſe, and honeſt to be a time-ſerver, ſo they go not through diſhonourable actions; for he that runs againſt the times, is a diſturber of the peace, and ſo becomes factious, which is the track of evil nature.

There is a difference betwixt a Rogue, a diſhoneſt man, and a Knave.

THe Rogue is one that will act any villanie; as murther, ſacriledge, rapin, or any horrid act; the diſhoneſt man is one that is ungrateful, that will receive all curteſies, but will return none, though he be able, and a breaker of his word; as for example, if a man ſhould promiſe another man out of a ſudden fondneſſe, and without witneſſe, a hundred pounds a yeer, and after repenting of it, ſhould break his promiſe, yet it is a diſhoneſt part, though they take nothing from the man that he could challenge for his own; for he gave but a word of promiſe, and a word is nothing, unleſſe he had witneſſe to make it an act by law; And again, if a man goeth to a Fair, and ſeeth a horſe that he likes, and prayeth his neighbour to buy him that horſe; he goeth and likes him, and buyeth the horſe for himſelf; ſo though he takes nothing from his neighbour, by the reaſon the horſe was none of his, yet it is a diſhoneſt part, becauſe his neighbour truſted him in it; and many other wayes which would be too tedious to write, but the Knave is not onely one that wil break his word, or neglect his truſt, but he will betray his truſt, and although he will not actually act murther, yet for gain he will betray a life, and though he will not break open houſes, and commit Robberies, or any thing againſt the law, yet he wil cozen where the law cannot take hold of him: or do any thing that is not abſolute againſt the laws, and a knave takes more pleaſure in his cloſe wayes of deceiving, then in the profit, though that is ſweet; for many do not cozen for the various delights for the ſenſes, but delights himſelf in the various wayes of deceiving; Nor is he wiſer then the honeſt man, though he think he be, nor is it that he thinks himſelf wiſer then an honeſt man, for a wiſe honeſt man may be cozened by a crafty knave; for wiſdom goeth upon honeſt grounds, and takes truth to be her guide, but craft upon diſhoneſt grounds, and takes falſhood to be her guide; but ſome will ſay, that a wiſe man will not truſt a knave; but how ſhall a wiſe man know a knave? not by his face; for a knave is not known by his face, but by his acts, nor by his report; for report is a great Cozner.

Of Knaves.

THere are three ſorts of knaves, the fooliſh, the crafty, and the wicked knave; the fooliſh and wicked knave moſt commonly comes under the laſh of the laws; but the crafty knave is too hard for the laws; that they can get no hold of him, and many times he makes them bawds, for his Adulterate wayes; yet it is better for a maſter to have an induſtrious knave to his ſervant, then a negligent fool; for an induſtrious knave, although he ſteal one peny for himſelf, he will gain at leaſt another for his maſter, not onely to hide his theft by it, but becauſe he would be imployed, and keep his ſervice, but fooles loſe in both.

For a man to be honeſt to himſelf.

MAny think that honeſty is bound onely to the regard of others, and not to himſelf, ſo indeed an honeſt man is a friend and neghbour to all miſfortunes, miſeries, and neceſſities, in helping them with kinde loving, and induſtrious actions in diſtreſſe, if he thinks he can aſſwage them, and do himſelf no wrong; for every man ought to be honeſt to himſelf, as well as to another; for though we are apt to conſider our ſelves ſo much, as it may be a prejudice to another, yet we ought not to conſider another ſo much to the prejudice of our ſelves; for juſtice to our ſelves ſhould take the firſt place by nature, where to wrong ones ſelf is the greateſt injuſtice, yet to diſcharge a truſt is the chiefeſt part of honeſty, though it be to the prejudice of himſelf, wherefore an honeſt man ſhould not take ſuch a truſt, as may indanger him to ruine.

Of Honeſty.

THere are two ſorts or kinds of Honeſty, the one a baſtard, and the other a true-born; the baſtard is to be honeſt, for by-reſpects, as out of fear of puniſhment, either to their reputations, eſtates, or perſons, or for love of rewards that honeſty brings; but the true-born honeſty, loves honeſty, for honeſties ſake, and is a circle that hath no ends, and juſtice is the center, and Honeſty is the ſweet eſſence of nature, and the God of Humanity.

We ought not to be ungrateful to the diſhoneſt.

IF one receive life from two men, the one an approved honeſt man, the other from a known falſe, cruel, and deceitful man, which in our Language is called a Knave; yet the benefit is as great from the knave as from the honeſt man; for a benefit is a benefit from whom ſoever it comes; and if a knave wrongs me not, he is an honeſt man to me, though he ſhould be falſe to all others, and that man that doth me an injury by his good will, is a knave to me, although he were honeſt to all men elſe: wherefore thoſe onely can challenge knaves, that have received the wrong; nor do we truly receive a wrong by what is meant, but by what is done: for one cannot ſay he was hurt, that eſcaped a danger, but he that was wounded, but as one ſhould receive a benefit with as much thankfulneſſe from a knave as from him that is honeſt, yet a man ſhould be more careful and circumſpect, in dealing or truſting thoſe that have the reproach, or the bold brand of practiſing diſhoneſty, or knaviſh actions, then with thoſe that take conſcience, or moral Philophy in their way, which are full of gratitude and fidelity, and truth, as one that is a keeper of his promiſe, a loyal ſubject, and a loving husband, a careful father, a kinde maſter, a faithful friend, and a merciful enemy.

Of Obligations.

AS there are ſome that hate and ſhun thoſe that can, but will not oblige, ſo there are others that hate and ſhun thoſe they would, but cannot oblige. The firſt is out of a covetous nature, that thinks that all the good that is done to others is a loſſe to themſelves, the other that thinks the leaſt good he doth for others, the more power is in himſelf; ſo both is out of ſelf love, both the ſhunner and the actor.

Truth and falſhood not eaſily known.

IT is very hard, and requires much time to finde out falſhood; for though occaſions make a man know himſelf in part, and ſo to another, yet not ſo fully as we may reſt upon him, to be one and alwayes the ſame, neither can we without great injuſtice cenſure alwayes by the hurt we receive; for ill effects may fall from very good intentions, and therefore how ſhall we cenſure by the intentions, ſince none knoweth them but themſelves; for although an honeſt man deſires to live, as

if the world ſaw his thoughts, and ſtrives to think as he would be judged, for an honeſt man would not betray the truſt of an enemy either by threats nor torments, nor fear of death, nor love to life, nor perſwaſions of friends, nor the allurements of the world, nor the inchantments of tongues; nor any miſeries of his own ſhall make him ſtep from the grounds of honeſty; but as a God he doth adore it, as a ſervant he doth obey it, and though it be the chief part of honeſty to keep a truſt; yet all truſt is not honeſt, ſo as it is as great a diſhoneſty to take an evil, baſe, or an unworthy truſt, as to betray a juſt one.

Of flattery.

Flattery takes moſt when they come into the eare, like ſoft and ſweet muſick, which lulls aſleep reaſon, and inchants the ſpirits; but if they come in like the ſound of a trumpet, it awakes the reaſon, and affrights the minde, and makes it ſtand upon the guard of defence, as when approaching enemies come to aſſault, but if flattery be tolerable in any, it is from the Inferiours to the Superiours, as from the ſubject to the Prince, and from the ſervant to the maſter, or from the wife to the husband; But for the Prince to flatter his ſubject, and the maſter a ſervant, is baſe, but moſt commonly thoſe that envie moſt, flatter beſt, either to pull down thoſe they envy, or to raiſe up themſelves above them.

Divinity and Moral Philoſophy.

Divinity and Philoſophy ties up nature, or Divinity and Moral Philoſophy are the two guardians of nature; yet ſome times they prove the two goalers to nature, when they preſſe, or tye their chains too hard; all things have their times, and ſeaſon, unleſſe art puts them out of the way.

Nature makes, but fortune diſtruſts, as when ſhe miſplaceth her workes, as not uſing them to the right.

Of Atheiſme, and Superſtition.

It is better, to be an Atheiſt, then a ſuperſtitious man; for in Atheiſme there is humanitie, and civility, towards man to man; but ſuperſtition regards no humanity, but begets cruelty to all things, even to themſelves.

THE

THE EPISTLE.

I Am very much, or very little obliged to my readers, for my former Books which I have ſet out, either by their approvement, or diſlike, in not granting me to be the Author; but upon my conſcience and truth, thoſe were, as this Book is, my own, that is, my thoughts compoſed them; but if I had been incloſed from the world, in ſome obſcure place, and had been an anchoret from my ininfancy, having not the liberty to ſee the World, nor converſation to hear of it, I ſhould never have writ of ſo many things; nor had had ſo many ſeveral opinions for the ſenſes are the gates that lets in knowledge into the underſtanding, and fancy into the imagination; but I have had moderate liberty, from my infancy, being bred upon honeſt grounds, and fed upon modeſt principles, from the time of twelve yeers old, I have ſtudied upon obſervations, and lived upcontemplation, making the World my Book, ſtriving by joyning every ſeveral action, like ſeveral words to make a diſcourſe to my ſelf; but I found the World too difficult to be underſtood by my tender yeers, and weak capacity, that till the time I was married, I could onely read the letters, and joyn the words, but underſtood nothing of the ſenſe of the World, until my Lord, who was learned by experience, as my Maſter, inſtructed me, reading ſeveral lectures therof to me, and expounding the hard and obſcure paſſages therein, of which I have learnt ſo much, as to ſettle my minde on the ground of peace, wherein I have built an houſe of happineſſe, entertaining my

ſelf

ſelf with my own thoughts, which thoughts were like travellers ſeldom at home, and when they returned brought nothing but vanity and uneaſy faſhions, buſying themſelves on that as nothing concern'd them, or could any wayes advantage them, troubling themſelves with trifles, putting my minde in diſorder; but ſince my Lord hath learnt me the way of fortifying it with patience, leſt our enemy misfortune ſhould ſurpriſe it, and to ſet ſentinels of truth, leſt falſhood ſhould undermine it, and to make Commanders of Honour, leſt flattery ſhould betray it. Thus my minde is become an abſolute Monark, ruling alone, my thoughts as a peaceable Common-wealth, and my life an expert Souldier, which my Lord ſetled, compoſed, and inſtructed.

The

The third part of the firſt BOOK.

A Tyrannical power never laſts.

THat power never laſts, which falſhood got, and Tyranny ſtrives to keep, unleſſe tyranny be the natural conſtitution of the government, and then it is moſt commonly the longeſt liv'd, like men that were born and bred to hardſhip, but ſhould a body be born and bred tenderly, be uſed roughly, and expoſed nakedly, fed courſly, it would be deſtroyed ſoon. For a governor in a Common-wealth, is like a private family; as for example, a man that firſt begins to keep a houſe, and makes laws, and ſets rules, though the laws be hard, and unjuſt, and the rules ſtrickt and rigorous, yet there is no diſpute, nor grumbling, becauſe he was the firſt ſetter up, or beginner of that family, his means being his own, either by inheritance, or by his merits, or by his induſtry, wherefore he hath power to order it, or diſpoſe of it as he will, and his wife and ſervants never accuſtomed to any other government before, willingly ſubmit, and his children born under it, it is as natural to them; but if this man dies, and the wife marries again, or that he is over-ruled by ſome friend, and they begin to uſurp, and to alter the cuſtoms, by making new laws, and to ſet other rules, although they are more commodious, eaſie, pleaſant, and plentiful; yet being unuſual, the ſervants begin to murmur, the children to complain, factions, and ſide-taking grows, until there is a falling out, where words and blows will paſſe, and the eſtate neglected, and ſo waſted by coſenage, or ſold or waſted by riot, and there is no help for it, unleſſe they change their dwelling, and take new ſervants that never were acquainted with the old, and get more children that knew not the firſt breeding, and another Virgin wife; thus the

The Turks, or Tartars is natural.

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the mother, children and ſervants muſt be deſtroyed of the firſt government, and new ones for the ſecond government. The ſame is for Common-wealths, for firſt, abſolute power muſt be got: Secondly, all old laws muſt be aboliſhed; Thirdly, ſtrangers muſt come to inhabit, to ſettle a government; for mixt laws of old and new, will no more agree in government, then croſſe humours in a private family.

Of Courts.

COurts ſhould be a patern and an example of vertue to all the reſt of the kingdom, being the ruler and chief head, to direct the body of ſtate; but moſt commonly inſtead of clemency, juſtice, modeſty, friendſhip, temperance, humility, and unity, there is faction, pride, ambition, luxury, covetouſneſſe, hate, envy, ſlander, treachery, flattery, impudence, and many the like; yet they are oft-times covered with a vaile of ſmooth profeſſions, and proteſtations, which gliſters like gold, when it is a copper'd tinſel: but to ſtudy Court-ſhip, is rather to ſtudy diſſembling formality, then noble reality.

Of a lawful Prince, or inhereditary Prince.

A Prince that is born to a juſt title becomes careleſſe, as thinking his right to his Crown, is a ſufficient warrant, or born for the loyalty of his Subjects which makes him truſt the conduct of his greateſt affaires to thoſe he favours moſt, as thinking his care and pains a ſuperfluity. Thus he becom's as ignorant to the affaires of his kingdom, as his ſubjects of his abilities; For few Kings know throughly the laws made by their predeceſſours, but what themſelves make, nor the humours of the people, nor the ſtrength, nor weakneſſe of their kingdom; wheras an uſurper dares truſt none but himſelf, which makes him more wiſe in governing, more ſure in keeping, knowing the condition of the kingdom better by experience, which he gets by practice, and the humors of the people, which he gets by obſervation, which gives him abilitie of judgement to choſe fit men for proper places where otherwiſe he may put the aſſe where the fox ſhould be, and the ſheep where the Lion ſhould be, the ſerpent where the dove ſhould be, and thus miſplacing of men in ſeveral offices, and commands, is many times the ruine of a kingdom: whereas an uſurper, being a ſubject moſt commonly, knows better to command; like as a middle region knows better what is below it, then the higheſt region doth, ſo thoſe men that are ſubject to Authority can ſee better, then when they have full power of command; but the way is ſo dangerous

dangerous, as a kingdom ſeldom eſcapes from an unrecoverable ruine.

Of an Vſurper.

OF all Princely, and Monarchical Governours, an Uſurper grows moſt commonly the juſteſt, and wiſeſt Prince, when he is once ſetled in his poſſeſſion, unleſſe fear of being diſpoſſeſt infects his thoughts, and ſo grows furious with a diſtempered jelouſie, which brings the plague of Tyranny, breaking out in ſores of cruelty, and they ſhall ſooner want means and life, then he will induſtry for his ſafety; but otherwiſe, if he have ſo much courage to ſubdue his fears; he becoms an excellent Prince; for what with his ambition to be thought better then his predeceſſor, and that the ſubject might not repine at the change, and out of a covetouſneſie to keep his power, and to ſettle it upon his poſterity, and out of a Luxurious deſire to enjoy it peaceably, that he might reap the plenty thereof, makes him become more careful and circumſpect, in executing juſtice, and more prudent, and induſtrious in making good and profitable laws, to tie the hearts of the people more firm unto him, that their love may wipe out his ill title, and thus ſettles his new and falſe authority by an inſinuating Government.

Clemency makes the greateſt Monarch.

HE is the greateſt Monarch that is moſt beloved of the ſubject, becauſe he hath not onely the power over mens bodies, but over their minds; where he that is hated and feared hath only a power of the body; but the minde is a rebel, and ſtands out againſt him, thus freedom makes obedience, when bondage, and ſlavery, is but a forced authority, becauſe content is not there, and there is more labour in Tyranny, with whipping the people into obedience, then the pleaſure of being obeyed

Of Tyrannical Government.

THe moſt Tyrannical Government is by Armies; for whatſoever intentions they are raiſed for, if they are not disbanded aſſoon as the work is ended, they grow mutinous; for idle time makes them corrupt one another; but if they be ſetled in Government, either to keep the people in ſubjection, or ſecure their Princes; in time they will not onely keep the people in ſubjection, but become Tyrants to their Princes, or Governours: as for example, the Romans that conquered all the world, when their armies had no more work to do, they fell upon their

Emperours, and murthered them, pulling ſome down, and ſetting others up; that at ſome times there have been three or four, and at other times none to govern the Empire, and how often, nay how few die of the Emperours of the Turks in peace, for the Janiſaries whom they raiſed for their guard murthers them upon the leaſt diſlike, and many other examples may be given; wherefore it is as great a wonder to hear of an Army to protect their Governours, as uſual to deſtroy them; but this comfort onely is to thoſe that live under the power of the ſword, that as they deſtroy their heads, ſo they deſtroy themſelves; for without Government nothing can laſt; and there can be no Government without ſuperiority or ſuperiours; for there muſt be both authority and obedience, to make a Harmonical Common-wealth.

Of the favour of Princes.

THere is no greater advantage to a Prince, then to prefer men that have the reputation, of being wiſe, valiant and honeſt, or thoſe men that are great in alliance, or have great eſtates, for men of wiſdom they inable their Princes, by their counſel, and men of valour they enable their Princes by execution, and honeſt men inable them by their truſt, and men of alliances inable them by their power, and rich men help to maintain their war; but poor and mean-born men are leaches that ſuck in the wealth of the kingdom, and ſpue it forth in vanities, they bring nothing to their Prince, but hatred from the commons, through envy to thoſe that are preferred.

The miſplacing of Honours that cauſeth Rebellion.

OUtward Honor ſhould be the mark of inward, worthy a reward; for action proceeding from valour, and wiſdom in conducting and governing, maintaining and keeping, aſſiſting and obeying their King and Country. But if Honour be placed by favour, and not for merit: it brings envy to thoſe which are honoured, and hatred to the Prince, for honouring ſuch perſons; which envy and hate bring murmur, diſcontent brings war and ruin to the kingdom. But Kings ſhould be like good husbands, that ſowe their ſeed in fertil ground, and not in barren ground, where the coſt and paines will be loſt, neither do they fling in their ſeeds in a lump, but ſpread them about, ſo Princes ſhould divide their favours, amongſt the worthieſt perſons, not to favour one, to diſcontent all the reſt.

The

The cauſe of Rebellion.

THere is nothing cauſeth rebellion ſo ſoon as the unequal living of the ſubject; as for a Noble man, who ſtrives to live like his King, a Gentleman to live like a Noble man, and a Peſant, or a Citizen to live like a Gentleman; For every man living not according to their qualitie, will in ſhort time think his quality according to his expence, which muſt needs make a diſorder, where there is an inequalitie of degrees, and not in expence: for the rate of the expence muſt be ſet at the degree of the perſon; for when a Noble man ſeeth an inferiour perſon in as good, or better equipage then himſelf, it begets envy, and envy cauſeth murmur, murmur faction, faction rebellion, and the inferiour ſort living at the rate of the nobler ſort begets pride, pride ambition, ambition faction, faction rebellion, and thus the Nobler ſort ſtriving to keep up their dignitie, and the inferiour through their pride out-braves the nobler, then thoſe of the ſame degrees, are tempted to live above their abilities even with their equals, thus ſtriving to out-brave one another, they run into poverty, and being poor, they fear no loſſe; for having little to maintain life, they ſet it at ſtake, either to loſe all or to get more for in civil wars all is fiſh that comes to net, whereas every man living in his degree, envy is abated, pride abated, luxury abated, neighbourly love and kindneſſe bred and peace kept, and every one thrives in his qualitie, and grows rich by frugality, and riches beget care, care begets fear: and modeſt fear keeps peace.

Of Ceremony.

CEremony is rather of ſuperſtitious ſhew, then a ſubſtance, it lives in formality not in reality, yet it is that which keeps up the Church, and is the life of religion, it heightens and glories the power of Kings, and States, it ſtrikes ſuch a reverence and reſpect in the beholders, as it begets fear and wonder, in ſo much as it a mazes the ſpirits of men to humiliation, and adoration, and gives ſuch a diſtance as it deifies humane things; or ceremony hath ſuch a majeſtical form, as it becomes a kinde of a god, for it creates ſuch a ſuperſtition, that it is not onely ſerved with earneſt endeavours, but many times with ſuch a fury, that oft times the obſerver runs into madneſſe: but as it ſtrikes fear, ſo it begets pride, yet ceremony is ſo neceſſary as without it Common-wealths would run into a confuſion; for it is the officer to make way for command, and obedience, which keeps peace and creates order, which order is to place things in ſuch manner, formes, and times.

Of Councellours.

An idle or lazy man is unfit for a Counſellour, becauſe he will not take ſo much pains to conſider to the bottom of a cauſe.

And a Epicure is an unfit man for a Counſellour; for his minde is ſo ſet on his delight, as it is buried to all other thoughts.

And a doubtful man is an unfit man for a Counſellour, becauſe he cannot reſolve upon any thing.

And a feareful man is an unfit Counſellour, becauſe he can never give a ſolid opinion for fear of danger. Diſcord in Counſel many times proves very prejudicial to a ſtate.

Age becomes Counſel and command.

IT is ſeemly and fit for age to be in all commands, and Councels; for that which makes a wiſe Privie Councellour, or States-man, is aged experience in active times, bred in obſerving, quick in conceiving, induſtrious in continuing, led with honeſty, forced to policy, and in commands; ages gravity forceth authority, and compels obedience by his wiſe conduct; wherefore thoſe that prefer youth before age, it is to eſteem the ſtrength of the body before the ſtrength of the brain, and if ſo a horſe is to be preferred before a man.

Of Command and order.

THough command is to have the firſt place as coming from nature or power, yet it cannot execute its power without order, and Ceremony; for ceremony and order are the two neceſſary parts of man, that uphold the natural, or powerful commands and obediences to the ſuperiours from the inferiours; for commands and obedience make Common-wealths, which Common-wealths make contracts, which contracts make peace, and peace makes every one to enjoy a propriety, ſo as they work to one and the ſame end, though they are ſeveral, for commands creates Ceremony, Ceremony order, and order and Ceremony give diſtinction, diſtinction gives obedience, obedience peace.

A valiant Prince.

IT is a great incouragement for a Prince to be valiant, and have courage; for it makes obedience in ſubjects, and keeps forraigners from intruding; for let a king have many vices, if he have but that one vertue; he ſhall be powerful at home, and famous abroad, and it is not onely eſteemed in princes; but in private men, for a valiant man ſhall reſt quietly, without controlment, when a coward ſhall be troubled with continual affronts; but I mean not a Tyrant; for tyranny is the childe of fear, not of courage; for fear makes ſuſpition, and ſuſpition makes falſe ſuggeſtions, and that brings cruelty; yet a ſoft nature is in a degree of a coward in the worlds eſteem; for though he hath courage to fight, yet the eaſineſſe of his nature makes him quickly forgive, and ſo perhaps to put up a wrong, and the world conceives not ſo much the goodneſſe of the nature, as apt to condemn it, for a defect of his valour; but a ſoft and tender nature ſhall ſuffer with much patience, which ſheweth a greater courage then a ſtronger nature, which gains him much pitty, and a great deal of love, but it is onely in affliction, for there his courage is moſt ſeen, ſo paſſive courage gets love in affliction, and active courage gets praiſes in proſperity, it is obſervable, that often times a very wiſe man begets a fool, and a very valiant man a coward; when an indifferency ſhall continue in a race for many deſcents it ſeems as if nature were limited, or had equal proportion of good and bad, that when ſhe hath been prodigal to one, makes her neceſſitated to another, but nature is wiſe, for ſhee doth not make her favour common, becauſe ſhe would leave them eſteemable.

Of Wars in general.

WAr as it deſtroys men in fight, ſo there are more marriages, and begetting of generations then in peace; next by the many and ſeveral actions it gives theames for Writers, and ſo produceth many books, and certainly much experience, both for actions of war and policy of ſtate: and wars do not onely ſhew mens abilities but beget abilities by the experiences of ſeveral changes of fortune; beſides, it ſhews the different nature of men, as the cruel, and thoſe that are merciful, the coward and the valiant, the covetous and the liberal, or generous, the prodigal and the provident, the ſlothful and the induſtrious, the noble and the baſe. War is the means to ſhew juſtice pietie charity, honeſty, love generoſity, wiſdom, patience, ſtrength command, and obedience; but yet war brings Atheiſme, cruelty hard-heartedneſſe, ſtubbornneſſe prodigality; it corrupts youth

women,

women, and good manners, it deſtroys laws and religion, it begets envy, faction, revenge, theft, it brings death and deſtruction to that Kingdom that hath the weaker party.

Of an Army.

LIttle Armies cauſe great expences, by reaſon of the waſte they make, when in peace every one gets his own living, by their induſtry, but when they are gathered together in a body they become idle; for an Army the State is to maintain them, by giving them money, or free quarter, which the laſt moſt commonly takes the firſt place; thus an Army doth impoveriſh the kingdom three ſeveral wayes, firſt that it doth not only give pay to ſo many people to live idlely, unleſſe it be when they fight; but to feed upon the induſtry of thoſe that are not in armes; next they do not only feed upon a kingdom moderately, but make havock and ſpoil, deſtroying moſt commonly the very ſtock and ſtore. And laſtly it doth impoveriſh the treaſury of a kingdom, which forceth the governour to lay heavy taxes upon the eſtates of the Gentry, and the induſtry of the Commons.

Of the loſſe in Battles.

WHere hiſtory mentioneth battles, they make nothing to ſpeak of a hundred thouſand killed in a battle; but it is ſooner writ, then fought; for let us imagine, fifty thouſand ſhould ſtand ſtill, or forced to do ſo until their throats were cut, and it will take up ſome time, and when a man ſpeaks of a battle, the longeſt is from ſun riſing, to ſun-ſet. I do not mean the dayes neer the Pole; but neer the Line; for nature requires reſt and food, and battles are to return blows as well as to receive, wherefore fighting requires time, before death, beſides the quarrel; for they do not alwayes kill ſo ſoon as they meet, neither can they fight all at once, for ſquadrons are five and ten men deep; beſides dead bodies of horſes, and men will hinder much their incounters, but ſome ſay moſt are killed in execution; when one party runs away; it may be anſwered, that fear is very ſwift: & oft times it gets from revenge, and I have hard a good ſouldier ſay, that thirty thouſand on each ſide, is as much as can fight in one battle; for greater numbers make rather confuſion then an execution, but report kills more then a great Army can bury.

THE

The Situation for wars ſafety

THoſe Countries that are either barren or woody, or mountainous, are ſeldom overcome, although they are far leſſe in number, that are the defendants, then the Aaſſilants, which makes the defendant Commanders ſeem wiſe, valiant & fortunate, when it is the Country that gives the advantage: and not altogether the men.

The hazzards of War.

THere is nothing more hazzardous to an Army in the day of battle, then for the chief Commander to lead the van-guard; for a General ſhould reſerve himſelf, againſt ſuch time as his army is oppreſt, for there is nothing more revives the wearied and drooping ſpirits in the common Souldiers, and that gives more courage then the ſight of the General; beſides, the office of a General is more to order, then to fight, and it is not onely the fighting that wins the battle, but wiſe conduct. Thus a General muſt not onely be known to his Soudiers to be valiant, but to be honeſt and wiſe, his courage is their trench, his wiſdome is their fort, his honeſty is the guard to keep them. But the advantage in war is experienced Commanders, diligent officers, practiced Souldiers, skilful Ingineers, and ſcituation of place.

Of a civil War.

THe greateſt ſtorm that ſhipwracks honeſt education, good laws, and decent cuſtomes, is civil-wars, which ſplits the veſſel of a Common-wealth, and buries it in the waves of ruine; but civil wars may be compared to a pair of cards, which when they are made up in order, every ſeveral ſute is by it ſelf, as from one, two, and three, and ſoe to the tenth card, which is like the commons in ſeveral degrees, in order, and the coate cards by themſelves which are the Nobles; but factions, whch are like gameſters when they play, ſetting life at the ſtake ſhuffle them together, intermixing the Nobles and Commons, where loyalty is ſhuffled from the crown, duty from Parents, tenderneſſe from children, fidelity from Maſters, continencies from husbands and wives, truth from friends, from juſtice innocency, charity from miſery; Chance playes, and fortune draws the ſtakes.

Of

Of forraign War.

FOrraign war is neceſſary ſome times to maintain Peace at at home, it opens the vein of diſcontents, and lets out the hot & fevouriſh amb tion of the minde, which otherwiſe would grow to a dangerous, and mad rebellion; yet it makes moſt commonly a kingdom weak, and thin, according as the Phyſick doth work; for if the purges be very ſtrong, it makes them faint and feeble, ſo the ſucceſſe of war makes a kingdom, ill fortune makes it lean, and weak, good fortune gives it ſtrength, and makes it fat.

Of raſh Commanders.

A Man at his firſt entry into actions, ought to be very careful of ſhewing himſelf prudent, and moderate, as well as bold, and valiant, a good commander ſhould overcome by Policy and conduct as well as by violence, and force of armies; for many a gallant army is loſt through the raſhneſſe of a commander.

And a fooliſh, and negligent Commander makes his ſouldiers as cowardly, as a careful Commander makes them valiant; But a good commander gets love of his ſouldiers, as finding his care and knowing his skill, and approved to have courage which is to be required from a commander, when thoſe that are raſh, Careleſs, ignorant, proud, improvident, timerous, doubtful, are to be ſhunned, and not to be imployed, but they are beſt to govern, that have noble and generous hearts, for liberality and generoſity, are the nature of a god.

Of being armed.

A Man that will go into the field unarmed: is either a deſperate fool, or he means to run away, when it comes to his turn to fight, for a valiant man will arm his body in the day of battle, to ſave his life, to win an honour and reputation of victory. But ſome love pleaſure more then honour, and ſome love honour more then life.

Of a General, and a Colonel, and Army.

A General of a hundred thouſand men, ſounds loud in the ears of the world; when a Captain of a Brigade, is hardly taken notice of, although his conduct in ordering his Brigade, hath

hath been as skilful, and as prudent, and his Courage and his Onſet as daring as the Generals; yet ſuch advantages and ods hath numbers, as it makes great reckoning in the World, when the Actions of a few are never meaſured.

Of the Power of the Sword.

A Sword is a valiant mans friend, he will ſooner part with Life than part with it, and courts it as his Miſtriſs, being as induſtrious and ſtudious to know the Art and uſe of the one, as to know the nature, diſpoſition, and inclination of the other: for a Sword is a defender and a mantainer of his Honour, it is a ſtrength againſt Dangers, a ſhelter for Vertue, a protection to Innocency; it is the Key that opens the Gate of Fames great Court; it humbles the Proud, it advanceth the Low and Mean to the height of a Reputation it Civilizes Nations, it environs a Common-wealth, it decides quarrels, it divides ſpoyls; it is the Commander of the World, it is the Conducter to all noble and Heroick Actions; it is the Vice-gerent to death, a Guard to life; it is the Bolt of *Jupiter*, the Trident of *Neptune*, the *Cerberus* of *Pluto*; It can do more than Vertue can do, for it can command, Vertue can only intreat or perſwade; the very ſignification of a Sword is great, for it ſignifies both Power and Juſtice, Command and Rule. When I ſpeak of a Sword, I mean any thing that performs the ſame function and office, as to aſſault and defend, which all ſorts of Arms will not do.

Of Common-wealths, or States-men.

THe grave formaliſts account good States-men thoſe that are Tyrants, ſuch as *Cato* was, who wrought the deſtruction of the Roman Common-wealth; but very ſevere and ſtrickt rules of Art, oft times are broken by the over powerful force of Nature, which cannot indure to be bound beyond the ſtrength of moderate Liberty; wherefore moderation in Government is as neceſſary as moderation for health; for thoſe that reſtrain their Appetite too much, ſtarve the Body, and thoſe that give no reſtraint, kill it with Surfets: ſo likewiſe in a Common-wealth, thoſe that reſtrain Liberty too much, inſlave it, and thoſe that give to much Freedom, confound it, thus, either ways bring death to the Body, or ruin to the Common-wealth.

Of Partiality of the World.

OUtward Honours ſhould be the ſigns of inward Worth, as Actions proceeding from valour, and wiſdom in con-

ducting and governing affairs to the beſt, for their Countries ſervice: but outward honour is as all other gifts of Fortune, unchoſenly given, for the Coward, and the Fool, and the Knave, are many times crowned with Honour, when the Valiant, the Wiſe, and the Juſt, ſit unregarded, and unrewarded; wherefore Paſſion and Erronious opinions are the two Emperours of the world.

Of Men.

SOme in the diſpraiſe of men, ſay that they are ſo opinionated, as they think they are able to govern the whole world, in all active affairs, although they have neither foreſight nor experience, and that moſt of them are as humorſome, and as fantaſtical and inconſtant, as Women, full of brags and vain glorie, feigning themſelves to be otherways than they are, as to be thought wiſe by poſtures, with ringing their heads on one ſide, or winking with their eys, or ſhrinking up their ſhoulders; others again by hiding their ignorance with gravity and formality; ſome are tedious in ſtuffing the ears of the hearers with Hiſtory, others with controverſies; ſome again, with long, barren, and ſtale tales, then whiſpering of ſecrets and dangerous Plots; ſome again have more courage in their words and looks, than in their hearts; and ſome ſo ſpruce, as they ſeem effeminat, and others ſo affectedly careleſs, as they are rude and ſeem Clowniſh; thus they put more falſe faces on than Women do: but ſure there be many Men in the World as their wiſdom makes them as petty Gods, able to mannage and govern great and difficult affairs; and a wiſe man is a valiant man, not a deſperat man; a quiet man, not a quarreller; a civil man, not a diſſembler; an induſtrious, not a buſy man; and humble, not a flatterer; a generous man, not a prodigal; a prudent man, not a covetous man; a patient man, not an inſenſible man; a faſhionable, not a ſpruce man, and I have heard ſay, that a Worthy, Honourable, and a Gallant man, is one that is Wiſe, Juſt, and Honeſt.

Of Behaviour.

THere is nothing wins more upon the ſoul of men, than Civility and Curteous behaviour; it indears more than words: for Eloquent Oratory, though it inſinuates, yet it is like a Tyrant that carrys the opinions of men like Captives by force, rather than wins them by gentle perſwaſions, neither will it do that unleſs it be mixed with an Elegancy of delivery and Curteous behaviour, which is without all affectation, which Eloquence ſeldom or never hath; but a free and Civil behaviour cauſeth affection to run after it, it abates the pride of the proud to meet it,

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it ingentles the wild and barbarous, it ſoftens the rigid, it begets compaſſion in the cruel, it moves pitty in miſery, it begets love in proſperity, and moſt commonly good nature hath Civil and curteous behaviour, but the Civil and courteous have not alwaies good natures; ſo that it becomes verity in the own, and hypocriſy in the other, which nevertheleſs pleaſeth, although it be a fair face to a falſe heart.

Of Natural poſture, and Words.

ALl natural poſtures have a coherence with the nature of the mind; as a man that hath high ambitious thoughts hath a proud garb, a man of great and fearleſs Spirit hath a reſolute garb, a timorous and a fearful mind hath a fauning and crouching garb; a miſtruſtful mind, a wary and ſly garb; a mind that hath few deſires, a dull garb; a vain mind, a fantaſtical garb; a buſy mind, a reſtleſs garb; a luxurious nature, a lazy garb; and ſo many in like kind; thus as there are ſeveral natures, ſo there are natural poſtures belonging to ſuch minds: for if the art of breeding were not, which brings ſeveral cuſtoms, which cuſtoms are a ſecond nature, the body would follow the humours of the mind.

Likewiſe our words are apt to run according to our Thoughts: for if our thoughts hunt after ſelf praiſes, our words moſt commonly are boaſting, and bragging; if our thoughts hunt after debaucherys, our words are laſcivious; if our thoughts are envious, our words are ſpightful; if proud, our words are ſcornful; if amorous, our words are affected and whining; if our thoughts are full of grief, our words are complaining; if angry, then our words are rayling; thus upon every ſubject that the Thoughts work upon, the Tongue draws forth, or ſpins forth thrids of diſcourſe.

Of Youth.

YOuth ought to have good and grave Counſels, and ſolid ſtudies to poyſe them; for if the bottoms or keel of life be not ballanced, the ſayls of vanity will over-turn their Ship of happineſs: for it is not thoſe light Counſels that Parents do vulgarly uſe to give their Children, that make them wiſe, as ſaying, Take heed of catching cold, or not eating ſuch and ſuch meats, or teaching them how to put off their hat, or making a Leg with a good grace, though that doth well, nor yet to keep them too hard to their ſtudies, for it makes them moſt commonly pedandick; but to ſend them abroad to learn to know the World, that they may know men, and manners, to ſee ſeveral Nations, and to obſerve ſeveral Natures, Cuſtoms, Laws, and

Ceremonies, their Wars, or Contracts of Peace, thus they may come to be good Stateſmen, or Commanders in War, and be able to do their Country good ſervice, and to get to themſelves honour and fame: beſides, the knowledge of the world gives a ſatisfaction to the mind; for when they ſee there is a change, and misfortunes that are not to be avoyded, they will not make every little croſs an affliction, but take afflictions as things neceſſary, and ought to be born with patience; and by this ſhall they live more happily, and dye more willingly.

Of the breeding of Children.

CHildren ſhould be taught at firſt, the beſt, plaineſt, and pureſt of their language, and the moſt ſignificant words; and not, as their nurſes teach them, a ſtrange kind of gibbridge, broken language of their own making, which is like ſcraps of ſeveral meats heapt together, or haſh'd, mixt, or minced: ſo do they the pureſt of their language; as for example, when Nurſes teach children to go, inſtead of ſaying go, they ſay do, do, and inſtead of ſaying come to me, they ſay tum to me, and when they newly come out of a ſleep, and cannot well open their eyes, they do not ſay My Child cannot well open his, or her eyes, but my chid tant open its nies, and when they ſhould bid them ſpeak, they bid them peak, and when they ſhould ask them if they will or would drink, they ask them if they will dinck, and ſo all the reſt of their language they teach Children, is after this manner, when it is as eaſy for thoſe that learn Children to ſpeak, and more eaſy for the Children to learn, plainly, and the right language, than this falſe language, which ſerves them to no uſe, but only takes up ſo much the more time to learn to ſpeak plain, and as they ſhould do, which time might be imployed in the underſtanding of ſenſe, which is loſt in words. And it is not only the fooliſh, and ill-bread nurſes that ſpeak to Children thus, but their Fathers, which many times are accounted Wiſemen, and their Mothers diſcreet Women, which my thinks is very ſtrange, that wiſe and rational men, when they talk to Children, ſhould ſtrive to make themſelves Children in their ſpeech, and not rather ſtrive to make Children ſpeak like wiſe men: yet ſuch is the power of cuſtom, that wiſemen will follow it, although it be unneceſſary, uneaſy, and fooliſhly hurtful; for certainly this broken compounded and falſe language they teach Children, is ſo Imprinted in the Brains, as it can hardly be rubbed out again, and the Tongue gets ſuch a habit of an ill and falſe pronuntiation, as when they are grown to men and womens eſtate, their ſpeech flows not ſo eaſy nor ſweet, nor their tongue moves not ſo voluble nor ſmooth, as other ways they would. Likewiſe they learn them the rudeſt language firſt, as to bid them ſay ſuch a one Lies, or to call them Rogues and the like names, and then laugh

laugh as if it were a witty jeſt. And as they breed them in their language, ſo they breed them in their ſports, paſtimes, or exerciſes, as to play with children at boe-peep, blind-man-buff, and Cocks hod, as they call them, that is, to muffle their head and eyes, and then they run about to knock their heads againſt the doors, poſts, and tables, to break their Legs over ſtools, threſh-holds, or to run into the fire, where many times they deform themſelves with the miſchiefs that follow; or to hide themſelves behind hangings and old cubbords, or dirty holes, or the like places, where they foul their cloaths, diſaffect the Brain with ſtincks, and are almoſt chokt with durt and duſt Cobwebs, and Spiders, Flys and the like getting upon them; alſo to role upon the ground, likewiſe to ſtand upon their heads, when dancing might be learned with the feet, as eaſy as tumbling in ſeveral poſtures, and to ſtand upon the head; and is it not as eaſy to learn them to write, and read, as to build houſes with Cards? they are both but making of figures, and joyning together; and is it not as eaſy to learn them the Globe, as to play at Cards? and is it not as eaſy to tell them of Arts and Sciences, as to tell them feigned and fooliſh tales of *Tom Thum*, and of Spirits, and the like, frighting them ſo much as makes them of timorous natures, and Effeminat Spirits? when Children would take as much delight in Arts and Sciences, nay more, if they were taught them at firſt. Likewiſe it were as eaſy, and leſs danger, to teach them to valt, which is neceſſary for horſemen, as to climb a Pear-tree and the like; and likewiſe it were as eaſy to learn them to fence with a ſtick, or at leaſt to hold it in a defenſive poſture, as to play at Cat, or Chick-ſtone, Quaits, or the like; wherefore it is no wonder there are ſo few wiſe men, when Children are bread ſo fooliſhly; ſo many ſo unhandſomely behaved, when Children are bred ſo rudely; ſo many Cowards, when Children are bred ſo fearfully; ſo many deformed, when Children are taught ſuch dangerous, miſchievous, and hurtful ſports; ſo many falſe, when they are taught to tell lyes from their Cradles, as thinking it no vice, or fault in Children; and many more examples might be given of the ill breeding of Children.

Of Gentlewomen that are ſent to board Schools.

IT is dangerous to put young Women to board Schools, unleſs their Parents live ſo diſorderly, as their children may grow wicked or baſe by their examples; for moſt commonly in theſe Schools they learn more vices than good manners; for it is a good task, for one body to breed up one child well, and as they ought to be bred, at moſt two or three, but it is too much for one to breed up many, as for one Woman to breed up twenty young

Maids; it is true, they may educate their Perſons, but it is a doubt whether they do, or can educate their minds; they may learn them to ſing well, but it is a queſtion whether they learn them to think well; they may learn them meaſures with the feet, and miſtake the meaſures of a good life; they may learn them to write by rule, but forget the rules of modeſty.

For the danger is in thoſe Schools, where a great many Gentlewomen of ſeveral Families and Births, degrees of ages, various humours, different diſpoſitions, natures and qualities, do like ſeveral ſorts of fruits, which when they are gathered and heaped together, ſoon putrifie and corrupt, and ſome become rotten at the Coar; where if every Pear, Aple, and Plum were layd even by themſelves apart, in a dry and clean place, they would be ſound, wholeſome, and laſt as long as their natures were to laſt: ſo if young Women were bred ſingly, carefully, and induſtriouſly one by one, there would be no danger they ſhould learn from each other crafts, diſſembling, fraud, ſpight, ſlander, or the like; beſides where, there are many together of ſeveral diſpoſitions, they are not only apt to catch the infection of ill qualities from each other, but many times they breed vices, which ruin themſelves, fortunes, and Families, and like Maggets conſume their Eſtates, or eat a hole thorough their reputation.

Beſides, all board Scholars of the Effeminat ſex are like ſale-meat dreſt at a Cooks ſhop, which alwaies taſts of the dripping pan or ſmoke; ſo moſt commonly thoſe that are bred at Schools, have a ſmack of the School, at leaſt in their behaviour, that is a conſtraintneſs; but the exerciſes although they are commendable in Women of quality, yet it is not theſe exerciſes or vertues (as they call them) in *Italy*, which give them good breeding, but to inſtruct their youth with uſeful knowledge, to correct their ignorance with right underſtanding, to ſettle their mind to virtue, to govern their paſſions by reaſon, to rule their unſatiable or diſtempered appetites with temperance, to teach them noble principles, honourable actions, modeſt behaviours, civil demeanours, to be cleanly, patient, and pious, which none can teach either by example, or inſtructions, or both, but thoſe that have been nobly bred themſelves.

How a Gentleman ought to be bred, and ſpend his time.

A Gentleman ought to be skilful in the uſe of his Sword, in the manage of Horſes, to Vault, to VVraſtle, to Dance; the firſt defends his Honour and Country, the next is for Command in Cavalry, the third makes him ready in the day of Battle to Horſe himſelf, the fourth keeps him from being overcome by a Clown or Pezant; for the ſlights in VVraſtling will overcome

come great ſtrengths; the fifth gives his limbs a graceful motion. His exerciſes ſhould be Maſculine: for better it were to ſee a Gentleman ſhooe an Horſe, than to play on the Vial, or Lute, Virginal, or any other muſical inſtrument; for that ſheweth the command Man hath over Beaſt. Or to carry a burthen on his back, than to ſit idely at Cards or Dice: for Idleneſs is like the ſluggiſh Worm, that is neither able to help nor defend it ſelf. Or it were better ſee a Gentleman hew down trees, or dig in the bowels of the earth amongſt minerals, than painting, or pencilling: for that ſhews manly ſtrength, command and force over the hardieſt of natures works, ſo as it be voluntary and not ſaviſh. It is more manly to be a Souldier, than a Clerk, not that a Gentleman ſhould be rough and rude like Savages, and only to have force like a Beaſt; but to be like a God above all other Creatures, and to be like a God is never to be Idle, nor to be imployed but about things that tend to ſome uſeful, noble, and glorious end.

Swimming is not very uſeful for a Gentleman.

TO be skilful in Swimming brings nothing to a mans honour, it is only uſeful in the time of danger, and a man runs greater hazards in the gaining that Art, than the advantage he is like to get by it, and had better adventure his life, if ſuch a miſchance ſhould happen to be required, to ſwim, than to adventure it every day in the learning it: for if the Cramp take him, or the Stitch, or the Cholick, or a Weed inſnarling any part of him, he is gone, and many other accidents may chance to drown him; ſo that ſwimming is more dangerous than honourably ſafe, and a Gentleman ſhould learn firſt thoſe Actions that bring Honour, then thoſe for Safety; a man ſhould learn firſt how to Aſſault his foe, and then to Defend himſelf, and Swimming is more to ſave his life than get a fame.

A Gentlemans Study.

A Gentleman ſhould not be ignorant, but know all the good is to be known, and the bad, or elſe he can hardly know what is beſt; yet leave the practice of the worſt to the inferior: but his ſtudy ſhould be Navigation, Fortification, Architecture, Culture, Water-works, Fire-works, and the like, which Studies are profitable to his Country, both for Strength, Plenty, and Uſe, which make a Kingdom flouriſh; for every man ſhould, like a Bee, bring Hony to the Hive, and not, like the effeminat Drone, ſuck out the ſweet, and idely live upon the Heroick labour of others; but to ſtudy Laws is rather to ſtudy diviſion than

than ſettlement, to ſtudy Divinity is rather to ſtudy Controverſy than ſalvation, to ſtudy Philoſophy is to ſeek that they cannot find, to ſtudy Hiſtory is to ſtudy Lys more than Lives, where a Gentleman ſhould ſtudy Truth, follow Truth, and practice Juſtice; a little Rhetorick doth well to cloath his mind in ſoft numbers, trim it with handſome phraſes; and a Gentleman ſhould converſe with Poetry, for Poetry ſweetens the nature, not ſoftens it, to make it facil, but civilizes it, making it courteous, affable, and converſable, inſpiring the mind with high and noble thoughts, which is the way to be inſhrined in honourable Fame; Like an Urn that keeps the aſhes of the body from being ſcattered and loſt, ſo Fame keeps good deeds in the Urn of the memory.

Bred with the Muſes.

THoſe that are bred up with the Muſes are moſt commonly of ſweet diſpoſitions, Civil and Courteous in their behaviour, Pleaſant and Witty in their diſcourſe, Noble and Heroick in their actions, Free and Generous in their diſtributions, Grateful for obligations, Compaſſionate to the miſerable, and Charitable to the diſtreſſed.

But thoſe that are born Poets are ingenuous by nature, and prone to invention, quick in apprehenſion, various in imagination or conception, their thoughts work generouſly, and entertain their time conſtantly, and are the beſt Companions to life, where Fancy preſents ſeveral Scenes, and Wit ſpeaks the Prologues.

True Poets and natural Philoſophers are rather born ſuch, than learn'd to be ſuch: for it is a natural Ingenuity that creates fine fancies, and produceth rational opinions.

Of Poetry.

AS for Poetry, although it ſits not in the firſt form in Wiſdoms School, nor the ſecond, yet it ſits on the third; for on the firſt form ſits Honeſty, that is to be honeſt for honeſties ſake, not out of by ends, either for profit, credit, or other reſpects that it brings, but out of Juſtice; The next is Rule or Moderation, which is to rule our actions, and moderate our appetites; for men may mean well, yet out of indiſcretion may run themſelves into many errors, not only in offending themſelves, but in offending their neighbours, which may cauſe repentance, and he is the wiſeſt man that hath leaſt to repent by moderating the appetite; for whoſoever goeth beyond the rule of Reaſon cauſeth a pain inſtead of a pleaſure, a loathing or hate inſtead of a releaſe of deſire; for there is an old ſaying and a true, Too much of a good thing

thing is ſtark naught. In the next place comes in Poetry, wherein is included Muſick and Rhetorick, which is Number and Meaſure, Judgement and Fancy, Imitation and Invention. It is the fineſt work that Nature hath made; for it animates the Spirits to Devotion, it fires the Spirits to Action, it begets Love, it abates Hate, it tempers Anger, it aſſwageth Grief, it eaſeth Pain, increaſeth Joy, allays Fear, and ſweetens the whole life of Man, by playing ſo well upon the Brain, as it ſtrikes the ſtrings of the Heart with Delight, which makes the Heart to dance, and keeps the Mind in tune, whereby the Thoughts move equally in a round Circle, where Love ſits in the midſt as Miſtris, and judges. For if Wiſdom is the way to Happineſs, and Happineſs lives in Delight, and Delight in the Spirits, then Poetry is a part of Wiſdom, ſince it is a Commander of that part and Eſſence of Man.

The Paſtime of Wit.

WIT chears the Heart, refreſheth the Spirits, delights the Mind, entertains the Thoughts, ſweetens Melancholy, dreſſes Joy, mourns with Sorrow, pleaſeth Lovers, excuſeth Falſhoods, mends Faults, begs Pardon. Wit is a fine Companion, either in private Cloſets, full Courts, or in long Travels. Wit is neither troubleſome, nor chargeable. Wit hath no bottome, but is like a perpetual Spring. Wit is the Sun of the Brain.

The diſ-eſteem Youth hath of Age.

YOuth deſpiſeth Age, and thinks, that becauſe they are not full of Vanity, they have not ſo much Knowledge; Where Age pityeth Youth, remembring, their preſent Knowledge was got at the charge of their youthfull follyes: But Youth (believing nothing but what their preſent Humour leads them unto, and their undigeſted Brain preſents unto them) ſaith, that an Old Brain is rotten; not comparing *Neſtor*'s Brain, which was old in Years, but ſound in Judgement; and *Jeroboam*'s Juncto, which was young in Years, and weak in Counſel. But one *Neſtor*'s Brain is able to turn all young Brains, and make them ſo diſſy, that they ſhall not know what to do: For from young Counſel proceeds vain Deſigns, fruitleſs Travels, hard Adventures, and ſucceſsleſs Ends; but from the Counſel of the Aged, Danger is walled out, and Peace is kept within; and when they muſt War, they take not Fortune, but Prudence, to be their Guide; And the Errours that Youth commits, Age is fain to rectifie, though ſometimes they are paſt remedy. So that Youth is a kind of Monſter in State-affairs, which hath neither

Head nor Tail; for they begin without Probabilities, and end in Ruins; when Age begins wisely, and ends successfully. Wherefore it is better to take Aged Men, ballanced with Wisdom, than Young Men with Empty Heads, or else a Head filled with rash Folly, or light Vanities.

The Virtues of Age.

AGE is carefull, watchfull, circumspect, solid, and grave, slow, but sure; knows Business, Time, and Men; Constant, secret, prudent, and temperate; Their Affections are placed upon Worth and Merit, and love where they should; so that Age is wise, for it makes Consideration to open the Gate, and Reason to lead the way. I speak not here of Old Men, for those can onely be called old, where Time hath made a defect in their Memory and Understanding; so that some may never come to be old, although they live long; for Age hath more power over the Body, than the Mind: But as a Woman is at the height and ripeness of her Beauty at the years of 20. so a Man is at the height and ripeness of Understanding about the years of 50. For by that time he may arrive by his experience to the knowledge of attaining to be a Wise man.

The Defects of Age.

AGE is covetous and griping, superstitious and fearfull, mistrustfull and jealous, testy and froward, dull and heavy, lazy and slothfull, forgetfull, and tedious in their discourse; neither have they great affection to any thing, or for any thing.

A Young Man not a Wise Man.

IT is as impossible for a Young Man to be a Wise Man, as for them that cannot read their A, B, C, to read any Book, or to speak before they have learnd, or to go before they have strength: For how can a Man be Wise without Knowledge? which Knowledge is got by Experience, and Experience is the Child of Time. For though there may be many that live long, and know little, yet there are none, that have lived but a little while, that can know much, which is Youth: For Youth may know much for Youth, but not enough; for Knowledge consisteth in the weight and measure of things; so that a Young Man may have a little flash of Wit, but not a solid Understanding; and a Young Man may be a Hopefull Man, but not a knowing wise Man; a Young Man may be a Virtuous Man, but not a Valiant Man;

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for it will take up ſome time to know what true Valour is; and as Time adds to the ſtature, and ſtrength of Bodies, ſo it gives ſtature, and ſtrength of Knowledge, ſound clearneſs of Underſtanding, which without it cannot be.

Youths virtue.

YOuth is baſhfull, pitifull, charitable, pious, quick and nimble, merry and lively, cleanly and neat, liberal, loving and kind: But Vanities, which are the Attendants, and Followers of Youth, in Age either come to be Vices, or elſe are turned away like idle Companions as they are.

The Follyes of Youth.

YOuth is ſudden, raſh, deſperate in their actions; as, to venture without all reaſon, or likelyhood; laviſh and prodigal; for their Money is too heavy for their Mind, till it be ſpent, and their Lands trouble their way, till they be ſold; they are deboyſt with Women, Gaming, and Wine; they are vain and fantaſtical in their Faſhions, Garbs, and Clothes; they are various, and uneonſtant; for they will love one day to madneſs, and the next day hate to abhorridneſs; they are impatient of delayes; for if they may not have what they would, they will hardly take it when they may; and they are ſo conceited, and ſelf-loved, as they believe all love them, and admire them, when few care or think of them; then they are ſo credulous, and believe all for truth; and ſo open and free, that they cannot keep counſel. So Youth loves all things that are not his, but cares for nothing that is his own.

What becomes, or not becomes Age.

THere is nothing ſo ungratefull as to ſee Age to act the part of Youth, as Dancing, Singing, playing on Muſick, and the like; or to wear gay Ribbons, Feathers, or Clothes; or to ſee him Amorous and Wanton in Love; or to uſe any light Geſtures, or Diſcourſes, which in Youth are graces to adorn them, but in Age they are acts to deform them: But there is none ſo Aged, that Arms become not, ſo long as he can bear them, or wear his Sword; for they are the Accoſtments of his Courage, and Valour, the which he ſhould never forſake; for a Valiant Man lives in Active Courage, and dyes in Paſſive, when he can Act no more.

Of Fools.

THE Amorous Fool is one that ſighs out Love-verſes, ſings Songs, and cryes at his Miſtriſſes Feet; complains of *Cupid*'s Cruelty: but whoſoever entertains his love, he deſpiſeth; and whoſoever deſpiſeth him, he dyes for, and yet lives.

The Self-conceited Fool is one that ſcorns to take counſel; and doth not onely think his Fancyes the fulleſt of wit, and his Judgement the wiſeſt, and his Actions the regulareſt, but that his Houſe, his Horſe, his Dog, any thing is beſt; not for the Conveniencies of his Houſe, or for the beautifull Architectures, or for the ſituation; or that his Horſe is the ſtrongeſt, or ſoundeſt, or beſt natur'd, or choyceſt colour'd, or perfecteſt ſhaped, or fulleſt of ſpirit, or ſwifteſt of race, or ſureſt of foot; or that his Dog is the beſt Hound to hunt withall, or the beſt Spaniel to couch withall, or the beſt Grey-hound to run withall, or the beſt Maſtiff to fight withall: So that it is not for the worth, or benefit which he receives from any thing, that makes him love, or eſteem of it; But he thinks whatſoever is good, pleaſant, or profitable, is created ſo by being his.

The Humorſome Fool is one that doth nothing for Reaſon, but out of Will.

The Paſſionate Fool will be Cholerick, Jealous, Malicious, Envious, Sullen, Merry, and Loves, and Hates, and knows not why.

The Fearfull Fool ſhuns his own ſhadow, and is Poetical in his vain Fears, in creating Fancies of Terror, wherein he makes Life a Torment, having alwaies the pains of Death upon him.

The Impatient Fool is all for the preſent; for he thinks his Throat cut, untill he be ſatisfied in his deſires; a day to him is as a thouſand years; nor he ſcarce thinks of Heaven, becauſe he enjoys it not.

The Luxurious Fool thinks of nothing, but to pleaſe his Senſes; he knows no Compaſſion, he neither regards Health, Honour, nor Profit; Eaſe and Idleneſs are his dear Companions, and his Natural Affection is Voluptuouſneſs.

The Slaviſh Fool will do any act through Fear.

The Learned Fool admires, and is in love with all other Languages beſides his own; for if he were bred with the Greek, or Hebrew, which are counted the moſt ſignificant, he would prefer Low Dutch, which hath the leaſt Compaſs, before it. He is one that is Proud, in being acquainted with ſeveral Authors; although his Acquaintance oppreſſeth his Memory, ſmothers his Judgement by the multitude of Opinions, kils his Health by his ſtudy, deſtroys his Natural Wit by the tranſplantings and ingraftings of what he reads. Then he is ſo bound up to Rules, as he gives himſelf no reaſonable Liberty.

The

The Talkative Fool loves not to hear any body ſpeak but himſelf, neither will he let them; for he ſpeaks ſo faſt, as he permits not, nor gives room for any other to take place; inſomuch, as what with his loud, faſt, and tedious diſcourſe, he will make his Hearers deaf.

The Superſtitious Fool is an Obſerver of Times, Poſtures, Figures, Noyſes, Accidents, and Dreams, and many ſuch like. As for Times, they will not begin a Journey, or marry, or buy Land, or build, or begin any work, but on ſuch Days as appear to be lucky. For Dreams, if they dream their Teeth fall out of their head, or of Flowers, or Gardens, or of any thing green, or the like, or to ſee their Faces in a Glaſs, or to fall from a Precipice, or being at Weddings, they think it Fatal. For Noyſes, the howling of Dogs, the croaking of Ravens, the ſinging of Crickets, the skreeching of Owls. For Accidents, the bleeding three drops at the Noſe, Iron molds, the Right Eye itching, Salt falling to them. For Poſtures, or Figures; as a Hare to run croſs them, or to ſtumble at the Door. Inſomuch as they never enjoy any preſent Recreation, for fear of an evil Accident.

The Venturous Fool thinks all deſperate Actions honourable Valour; as to go into the Field for Battel unarmed, or to wear ſomething as a mark for the Enemy to ſhoot at, or to give the Enemy any advantage; Where the Honour of the Valiant is, to beat, and not to be beaten: For he is a Fool that will give his Enemy ground. And others think it a Valour to leap over Hedges, and Ditches, and Gates, to jump over dangerous places, to ſwim, or make their Horſes ſwim over large, great, and deep Rivers; or to try Experiments upon themſelves; and all to no purpoſe, but to ſhew what they dare do. Whereas true Valour will do none of theſe Actions, unleſs it be upon ſtrong neceſſities; as to avoyd and hinder a great danger: but Fools have neither Foreſight to prevent, nor Judgement to chooſe, nor Patience to ſuffer; neither will they take any example, to avoyd either Inconvenience, or Danger; they run blindfold into all Actions, (and as the Proverb ſaith, *They leap before they look*) and ſtumble at Straws; and either they ſo trouble themſelves with what may come, as they never enjoy the preſent, or they conſider the future time ſo little, as they are deſtroyed before they are aware. But as Fools make all things worſe than they are, in not giving them the right uſe: ſo Wiſe Men prevent Evils by their foreſight, mend what is bad, ſhun Danger, and what cannot be avoyded, they bear with Patience.

I have heard ſay, that *the World is as one great Fool, in which, ſay ſome, the Wiſe, though there be very few, are buried in the Rubbiſh of Fools, without Monuments.* But that ſaying is both fooliſh, and unjuſt, as to Condemn all, becauſe there is Folly in the moſt: But Envy and Malice may bark, yet they cannot bite; therefore the Wiſe live in Renown, when Fools ſhall be ſcattered as Duſt before the Wind.

The

The Busy Fool is one that had rather break his head at his Neighbours door, than keep it whole at home; he strives to decide all petty Quarrels, wherein he is sure to get the hatred of one side, if not both; he is the Hackney for News, lading himself at the Posthouse, and disburthening himself to all he meets; he is more concerned with a forein Embassador, though he hath no use of him, than the Embassador is with his Embassages; he never faileth Sessions, and Assizes, nor Executions; he riseth early, he eats hastily, walks fast, goeth to Bed late; and his Thoughts beat quicker than a Feaverish Pulse; full of vain Designs; offers his service to all, although he is not able to do any; he strives to know all things, and takes not time to learn any thing; he makes himself his greatest Enemy.

The Vain-glorious Fool is one that sets himself to the most publick view; and if he hath any Estate, he spends it in vain Entertainment; he seems to despise those things he covets most; he reads his Letters in the Streets, as he rides, or walks, to have the People think he is a Man of great business, although they be Letters of his own writing; he makes his Horse prance at a fair Ladies door, or walks by, and looks up often, as if he had some Interest there, when the Lady knows him not, or would despise him if she did; When any one visits him, he calls for his Servant, asking where his people are, complains they are never at home to wait, when the most he hath is but a Lacquey and a Groom. Sometimes he will pull out his Handkerchief, as for use, and two or three pieces of Gold shall come forth with it, and scatter on the Ground, as if his Pockets were full, when he laid those Pieces there of purpose; and when he reads a Letter of News that he hath borrowed, he will take out as many more as will fill a Bag; that he may be thought a man of great business. He is like Alchimy, that makes a great shew, but hath little worth.

The Exceptious Fool is one that thinks that all which is said, or was meant, is against him; he hates whispering or laughing in any besides himself, and is jealous of all men; he is as a Troubled Water, where no Beast will drink.

The Cautious Fool is alwaies considering, but never resolving.

The Credulous and Incredulous, the one believes against all Reason, the other will believe no Reason at all.

The Facile Fool can deny nothing; he will promise that he knows not how to perform; he followeth not Good, because it is best; nor shuns Evil, because it is worst; for he followeth as Perswasion leads, not as Reason guides.

The Inconstant Fool is one shuns all things which he knows; he will be a Friend to death for a day, and the next as great an Enemy; he hath no settlement, neither for his Soul, Body, nor Estate; he hath more several Colours than the Camelion, and more Shapes than *Proteus*; he is as a Labyrinth, where none can find a sure way.

The

The Impertinent Fool is alwaies asking ſuch queſtions as cannot be reſolved; offers his ſervice where there is no occaſion, or uſe of it, requeſting thoſe things that cannot be granted; ſo as he will neither by denyed, reſolved, nor counſelled.

The Prodigal Fool is like a weak Stomack, that whatſoever it receives, it caſts forth; which makes his Purſe like his Body, to dye of a Conſumption.

The Extravagant is like the Prodigal, onely his way is more various.

The Kind, Fond, and Tender-hearted Fool, is one that will promiſe, or part with any thing that he hath for the preſent, but repents himſelf as ſoon as he hath done; he embraceth all things, but flings them away before he knoweth what he had; his Heart is ſoftned with ſudden pity, but is hardned with little time; ſo that it is variety of Objects that makes that Paſſion work.

The Affected Fool is one that ſpeaks alwaies in phraſes, and proportions the diſtance of Time between his words; his Countenance, and his Diſcourſes, with ſeveral poſtures of his Face, and his Hand, are like the Vane, or Weather-cock of a Houſe, which is alwaies in motion; and for its Garb, it is either ſo looſe, as if there were a ſolution of his Joynts, or elſe ſo ſtiff, as if he had no Joynts at all; he neither eats, drinks, ſits, walks, ſpeaks, ſleeps, or any Natural Act, but he doth it in a particular, and Artificial form.

The Fantaſtical Fool is wedded to ſtrange ſingularities.

Men ought not to ſtrive for Superiority with Women.

HEE is either a Fool, or a Coward, that ſtrives for the preheminency with a Woman; a Coward, becauſe he domineers over Weakneſs; a Fool, to diſpute with Ignorance. For Men ſhould uſe Women as Nurſes do Children, ſtrive to pleaſe, and yield to them in all things, but what will do them harm: As not to ſuffer them to degrade themſelves of their Honours by their Wantonnes, or to ſpend their Eſtate by heir Vanity, or deſtroy their Health by their ill orders; but ſtrive to delight them, giving them Liberty in all Honourable and Honeſt Recreations, in moderate Expences, and harmleſs Vanities: But he that ſtrives with his Wife, to win the Breeches, would have never had the wit to have fought the Battels of *Ceſar*. For a Gallant Man will never ſtrive for the Breeches with his Wife, but preſent her with the whole Suit, as Doublet, Breeches, and Cloak, and all the Appurtenances thereunto, and leave himſelf onely his Sword to protect her. It is more honour for a Man to be led Captive by a Woman, than to contend by reſiſtance; for a Man can receive no diſhonour to be taken Priſoner by the Effeminat Sex; for where a Gallant Man ſtrives

to

to beat off other Shackles, with Courage to overpower it, yet he willingly yields to the Effeminat Bands, and takes them as Wreaths of Flowers, rather than Chains of Slavery. But the pure true Gentry comes from Merit, from whence proceeds all Noble and Heroick Actions.

Of Women.

SOme in their Praiſes of Women, ſay, they never ſpeak but their words are too many in number for the weight of the ſenſe; beſides, the ground of their Diſcourſe is impertinent, as Enquiries, who dined, and who ſupped at ſuch a Table; what Looks, Words, and Actions, paſt amongſt the Company; what Addreſſes ſuch a Man made to ſuch a Woman, and what Encouragement they receiv'd in their Courtſhips; then, who was at Court, who at Church; or ſlandering, or defaming one another; or bragging of themſelves, what Clothes they have, or will have, what Coaches, or Lacqueys, what Love ſervants they have, or may have; what Men are like to dye for Love of them; what Feaſt they made for ſuch a Company, who took them out to dance at ſuch a Ball, who uſher'd them out of Church, and who they ſaw there, and not what they heard there; and for their Paſtimes, ſay, they are ſeldome at home, unleſs it be to receive Viſits. Neither are they pleaſed with the Company of their own Sex; for if there be no Man amongſt them, they are very dull, and as mute as one would wiſh; unleſs it be at a Goſſipping, where a Cup of good Liquor runs about: But if a Man be amongſt them, of what Condition ſoever, but eſpecially a vain Young Man, then their Pipes are ſet to the higheſt note, and with ſuch ridiculous Laughter, as they ſeem neither to ſtand, or ſit ſtill; or they are dancing, playing, and toying with every thing: But in their grave Diſcourſe they ſet their Countenance, and twinkle with their Eyes; and contract their Mouth in a round Compaſs, and ſpeak their Words finely, and they that are not Handſom, as few Women think but that they are; Or if they be in Years, they ſtrive to be thought Wits, and all their Diſcourſe is of Love, juſtifying Loving Friendſhips by the Converſation of Souls. Some of the Graver ſort run into State Affairs, and pretend to be Politicks thereof: Others pretend to be learned in Divinity, and talk of Predeſtination, and Free-will, and Tranſubſtantiation, and the like; and others pretend to Devotion, repeating of Scriptures, when, ſay they, the Thoughts are Amorouſly affected, as thoſe who diſcourſe wildly: Therefore, ſay they, it is no marvel if the Men be ſo prevalent in their Amorous Aſſaults, ſince the Women do ſo eaſily yield; nay, ſay they, they do more than yield, for they invite the Enemy to betray themſelves. But theſe cenſuring Perſons judge too rigorouſly, for the Faults of a few ought not to brand and condemn the whole

whole Sex; for ſurely there are numbers of worthy and honourable Women, in not onely ſeeming Chaſt, but being Chaſt; and know their Countenance muſt be modeſt, their Behaviour grave, their Diſcourſe rather enclining to Silence than to Talk, Curteous, but not Familiar; their ſtate muſt be rather above their Quality than beneath it, rather Proud than Humble, for too much Humility breeds Contempt. Beſides, there are thoſe that are Patient, Pious, Truſty, Tractable to Virtue, Thrifty, Faſhionable, Conſtant, both Maids and Wives.

Of Bawds.

BAwds do, like the *Indians*, that pick out the faireſt and beſt ſhap'd of their Priſoners that they take in the Wars, feeding them fat like Beaſts, to offer to their Gods as Sacrifice; So Bawds chooſe the youngeſt and faireſt Women, and cheriſh them with the choyceſt and beſt kind of Diet, to fatten them, that they may be in good plight; and likewiſe garniſhing them forth with rich Clothes, like ſacrificing Garlands, that they may be more acceptable to their Gods, which are Whoremaſters, that their Reward may be more; And many times they are brought to the ſlaughter of Honour, and Honeſty, with Muſick, and Minſtrels, as the others are to the Altars; and the Fire of Luſt deſtroys the one, as the Veſtal Fire doth the other: ſo that Bawds are the Prieſts that ſacrifice Chaſtity, Honeſty, and Honour; and they preach Flattery, to perſwade and delude their Flock; the Text is Variety, and the Application Pleaſure; their God is *Cupid*, and their Goddeſs *Venus*, to whom they direct their Prayers; the Pope, or Head of their Church, is Mammon, the God of Money.

Of the Diſſembling of Women.

ALL Women are a kind of Mountebanks; for they would make the World believe they are better than they are; and they do all they can to draw Company; and their Allurements is their Dreſſing, Singing, Dancing, Painting, and the like; and when Men are catcht, they laugh to ſee what Fools they were, to be taken with ſuch Toyes: for Womens ends are onely to make Men profeſs, and proteſt, lye and forſwear themſelves in the admiration of them; for a Womans onely delight is to be flatter'd of Men; for they care not whether they love truly, or ſpeak falſly, ſo they profeſs earneſtly.

Of Chaſtity.

THoſe Women that are Covetous of Gain, or Ambitious of Titles of Honour, or Amorous of Nature, or have been bred by ill Examples, are eaſily perſwaded to looſe and unchaſt Actions; But thoſe Women that conſider the Worth and Honour that Chaſtity brings to themſelves, and their Families, are never corrupted; for they account it more Honour to dye a Martyr to Chaſtity, than to be Empreſs of the whole World by Wantonneſs: But Nature gives a Chaſt Mind, and a Virtuous Education, an Honeſt Life; But Women that are Incontinent are the moſt fouleſt and falſeſt Creatures of all Natures Works; But thoſe that are Continent, are like what we imagine the nature of Angels to be, that is, Incorruptible.

The Liberty of Women.

IN ſome Nations, Women have much more Liberty than in others; As for example, *France*, *England*, the ſeventeen Provinces, *Germany*, and others, have more Freedome than *Turky*, *Italy*, *Spain*; not that thoſe Nations are leſs ſenſible of the honour of Conſtancy in that Sex than the others, but that they are more confident of their Virtue and Chaſtity; Or elſe, wiſely conſidering, Reſtraint is but a Whetſtone to Appetite; For moſt Travellers confirm, that thoſe Countryes that have moſt Reſtraint, have leaſt Chaſtity. The *Lacedemonians* may be an Example, who gave leave by their Laws, that any Man of their Nation might enjoy any Woman he fancyed; and not onely ſo, but the Young Women and Men danced uncloathed in publick Theaters; yet ſo Modeſt and Chaſt they were, that for many hundred years there was hardly known an Adultery committed. So that it is neither the freedome of Choyce, or Faſhion, or Bodies, that infect one another, but the Mind, which is diſorderly educated: For Nature would be Chaſt, if Education were Honeſt, which is, to inſtruct Youth with Noble Principles, and Profitable Rules, and to let them know how beneficial and neceſſary Juſtice and Propriety is to the orderly Life of Man; and ſo to breed them with Senſe and Reaſon, Knowledge and Underſtanding, or elſe Liberty is dangerous, eſpecially amongſt the Effeminat Sex, if they be not ballanced with wiſe Admonitions, to make them ſwim ſteddy and even through the World, that the over-large Sails of Ambition may not overturn them, nor the Whirlwind of Evil Perſwaſions may not ſwallow them, nor to be loſt in the dark Nights of Ignorance: but let the bright Star of Knowledge light them, and the Needle of Underſtanding direct them. But the greateſt Storms that ſhipwrack

honeſt

honeſt Education, is Civil Wars; for Civil Wars corrupt good Manners, eſpecially Women that are Self-admirers, which makes them believe their own Praiſes, and yield to Flattery, the Murtherer of Chaſtity; for Inſinuating Deceit is moſt powerfull in Civil Diſſention, both in Private Families, and Publick Commonwealths.

Of Courtſhips.

IT is a ſign a Lover grows weary of his Miſtris, when he begins to give her good and virtuous Counſel; as if a Man, that hath had enough of his Miſtris, ſhould perſwade her to go into a Nunnery; and to go into a Nunnery, when a Woman is Old, is like thoſe that go into an Hoſpital, when they are ready to fall in pieces with the Pox; for to be Old is the Pox of Time, as the other is the Pox of the Bones, for they are both full of Pain, and decay of Nature; for Time and Diſorder works the ſame effects; for as Time wears out the Body, ſo Diſorder tears out the Body.

Of Adulteries.

IN Marriage it is far worſe, and more Inconveniencies come by the diſobedience of the Wife, and her Adulteries, than the Husband. For firſt, ſhe diſhonours her ſelf, inſomuch as her Company is an Aſperſion to all honeſt Women that frequent therein, which makes the Chaſt to ſhun her Society. Next, ſhe is a diſhonour to the Family from whence ſhe ſprung, and makes the World ſuſpect the Chaſtity of her Mother; for there is an old ſaying, *Cat will after kind*: thus we ſee that the World is apt to judge from the Original. The third diſhonour is to their Children; for were they never ſo Beautifull, and Virtuous, yet Families of Honour refuſe to match with them, unleſs they bring great advantage by their Wealth; and then none will receive them into their Stock, but thoſe whom Poverty hath eaten up; for the diſgrace is like the Leproſy, never to be cured; and it infects the whole Poſterity, and it gives Spots to the Family it is joyned with. The fourth and laſt diſhonour is to the Husband; for let a Husband of a diſhoneſt Wife be never ſo worthy a Man, yet her Follyes ſhall leſſen the Eſteem of his Merits to the generality of the World; Although he have a great Valour, a flowing Generoſity, a ſound Judgement, a fine Wit, and an honeſt Mind; well bred, Beautifull, Rich, Honourable, yet the vulgar part of the World will point at him, as a Fool, a Coward; and all they can think to be bad in a Man; nay thoſe excellent Virtues of Nature and Education, ſhall be dimm'd, and loſe their Gloſs even to the Wife, although it be unjuſt to miſ-prize

one for the fault of the other: Yet ſuch is the nature of the World, as they will cenſure by what they can miſtruſt, as well as that they can aſſuredly know, and think that ſome Defects undivulged lye hid, which makes her prefer another in her Affections before him; and any thing that is deſpited, ſeems poor and inferiour at the firſt bluſh, unleſs they meet with them that value things as they are, and not as they ſeem, which few do; for the moſt part of the World regard more the outſide than the inſide, and are carried away more by the ſhew than the ſubſtance; which makes ſo many miſtake, that they deſpiſe what they ſhould admire, and love what they ſhould hate, and hate what they ſhould love. This is the reaſon that Gallant, Worthy, and Wiſe Men are diſhonoured by their diſhoneſt Wives. Beſides the Diſhonour, the Inconveniencies are many; Firſt, it aboliſheth all lawfull and right Inheritance; for the Child that is born in Wedlock, although begot by another Man, ſhall inherit the Huſbands Eſtate, although it be known to be another Mans, by our Laws. Next, for the abuſes of Induſtry; as for the profit and pain of his Labour to go to a Stranger. Thirdly, for the weakning of Natural Affection; for a Man that miſtruſts that all are not his own, makes him not love any, becauſe he cannot gueſſe which are his; rather, he hates all, for fear he ſhould love him that brings him Diſhonour, and Diſcontent; or at leaſt ſet the Parents upon the Wrack, with Fear and Grief, as afraid to miſtake their own, and grieve that their own may have too little Affection from them. Thence it takes away the tenderneſs of Affection from the Parents, and neglects and rigour to their Children; it makes diſobedience from Children to their Parents, for the diſgrace and wrong they receive; ſo that Suſpicion is become the Maſter of the Houſe, and Shame the Miſtris, Unthankfulneſs the Steward, and nothing is entertained but Diſcontents.

Adulteries of Men.

THE like Diſhonour and Inconvenience comes not by Adultery of the Husband, as the Wife; for the Children receive no diſhonour by the Fathers Liberty, nor the Wife very much; for the worſt that can be thought, is, that ſhe is not ſo pleaſing to her Husband, either in her Perſon, or in her Humour. Nay, it begets rather a greater Luſter to her Merits, and ſets off her Virtues more to her Advantage; as, to ſhew her Fortitude in Patience, her Conſtancy in Chaſtity, her Love in her Obedience; which the World taking notice of, pities her hard Fortune in an unkind Husband; and Pity proceeds rather from Love than Scorn, and gives the Diſhonour to the Husband for his Inconſtancies, and not a Diſgrace to the Wife in being forſaken; if ſhe have an approved Virtue, knowing it is Facility in being ſubject to change, not her want of Merit, but the Inconveniencies

conveniencies that come thereon; it is ruine to a Mans Eſtate, for Concubines are chargeable, for Women are won oftner by Gifts, than for pure Affection: For though Affection ſueth often, it ſpeeds but ſeldome, when Gifts commonly prevail; and beſides, Charges is multiplyed by their increaſe, the next is apt to corrupt Noble Natures, by the practice of Diſſembling, and Flattery of the Enamoured, to grow Falſe and Deceitfull to all other, for Cuſtome is a Second Nature: Then this Amorous Love hinders all Buſineſs, and Affairs of the World; ſo that it is not onely waſting his preſent Eſtate, but makes him uncapable of raiſing another; for although all Lovers are moſt Ingenious and Induſtrious to obtain their Beloved, yet to all other things of the World they are as dead. Next, as he is unprofitable for himſelf, ſo he is not profitable for the Commonwealth; for he that hath his Mind full of Women, can have no room for any thing elſe; beſides, his Heart is in his Miſtriſſes Breaſt: This kind of Love effeminates and degrades a Man of his Valour to all, but for his Miſtriſſes Love, witneſs *Mark Anthony*. I mean not all thoſe that are affected to Women; for Moderate Love gives an Edge to Valour: but thoſe that are ſwallowed up, and become wholly Lovers to be preciſe in *Cupid*'s Temple, and are alwaies praying to their Miſtris their Deity: but their Goddeſs doth not alwaies hear their Prayers, which makes them go home to their Melancholy Wives.

Of Jealouſie.

JEalouſie in the Married Eſtate, is the Curſe of Mankind, it makes a Confuſion; and where there is Jealouſie, there can be no Union: but it is not onely the Inconſtant Life that makes Jealouſies, but the Indiſcretion betwixt a Married Pair; for Indiſcretion will raiſe up ſuch Jealouſies, although the Husband and Wife be very honeſt, and true to the Wedlock Bed, as many times cauſeth a Divorce, or at leaſt ſuch a Diſquietneſs, as to make Home unpleaſant: But where the Marriage is ſo fortunate, as their Humours agree, it is the happyeſt and the ſweeteſt Life; they leſſen one anothers Grief, and increaſe one anothers Joy; the very Noyſe of their Children is Muſick to their Ears; Induſtry and Labour is a Recreation; to increaſe their Store is their Happineſs; their Houſe is their Heaven, and in Society are as Gods, to live in Peace.

Husbands are Nurſes.

ALL Married Men are but Nurſes; for all Nurſes tend Children, in taking care they ſhould not fall and hurt themſelves, and to feed and cloath them, and to teach them to go, and

and to guard them from harm: So Husbands provide for their Wives maintenance by their Industry, guard them and protect them by their Valour, instruct and teach them by their Wisdom, lest they should fall into Indiscretions: But Marriage most commonly knocks all quick Spirits on the Head, and buries all Wit and Mirth, giving Life onely to Care and Trouble.

To Cry on ones Wedding Day.

CRying on ones Wedding Day is like a King that begins his Reign in Blood; and although he may prove full of Clemency, yet it is a sign he will be a Tyrant all his Reign after: So Women may be happy after Bridal Tears, yet it prognosticates but a Cloudy Life.

Of Marriage.

THE Cause why there be so many Unhappy Marriages, is in the unequal Matches; and the fault is in the Parents not breeding their Children according to their Quality, or Estates; for some, their Breeding is too high for their Estates, and others too low for their Estates, and Qualities, and Degrees; For some, though they have great Estates, yet will bring up their Children in Dirt and Rags, and keep them short of Means, and so much under their Power, as when they come to be Masters of an Estate, and Family, and not knowing before the use of Goods and Liberty, they become Prodigal Spendthrifts, and Inconstant Husbands, in not being acquainted enough with the Vanities of the World, to despise them for the World; and Vanities, the more they be known, the less they are admired, loved, or regarded. Others again, that are of a high Degree, and having low Fortunes, think to humble their Children by their breeding, to make their Minds agree with their Fortunes, and leave them to the Conversation of mean and mechanick People, as Servants, and the like; whereby they can learn nothing that is Noble, and Honourable, but Sharking, Swearing, Drinking, Lying, rude in their Behaviour, ruff in their Conversation, mean in their Practices; when most commonly the Son marries the Chamber-maid, and the Daughter the Serving man, not knowing the difference of better Company: but finding their Errour afterwards, it most commonly makes them Unhappy all the rest of their Lives, and repining at the Advantages that they thought they had lost, and might have had; for Time brings Consideration, and Consideration many times Repentance, to think with themselves how they might have advanced their Estates by their Marriages, and what Inequality there is in their Births, making them despise their Choyce; so as they run into two extremes;

tremes; the First, in being over-fond, in marrying so soon, and unequally, and after, having so much, as they regard nothing, or please themselves with any thing that is at home, so as they seek what is to be found abroad to divert their Discontentments, and so become Wanderers, thinking thereby to shun or cast off their former Follyes; which the more they look back on, the oftner they repent of. Others again, through Carelesness, make their Children fall into the same Errours, not instructing them with Noble and Honourable Principles, but suffering them to run about into every Dirty Office, where the young Master must learn to drink and play at Cards with the Kitchin-Boy, and learn to kiss his Mothers Dirty Maid for a Mess of Cream. The Daughters are danced upon the Knee of every Clown and Serving-Man, and hear them talk scurrilous to their Maids, which is their Complement of Wooing; and then dancing *Sellingers-Round* with them in *Christmas* time, and many other such things, which makes them become like unto like; and their Parents think no harm in it, because they are young: And some say by ill example; For when Children see their Parents to do not well, and disagree, they think it Warrant enough for them to do the same. And others breed their Children at that high rate, that it ruins their Estates, or at least hinders the Increase so, as by their Decay, or not raising their Estate, they cannot match them so high as their Breeding requires; which makes them to leave them with Low Fortunes, and High Minds, which can never agree. Neither will they own any thing that is not above them, but despise even that which is equal to them in every thing, unless their Breeding be not so. Or where there is a despising or scorning between Man and Wife, there will be alwaies a Neglect, and a Disagreement: yet of the two, there comes less Inconveniency in the High Breeding than in the Low and Mean; for the first, though it breeds Pride, yet it shuts out Baseness, and begets Noble Thoughts, and Honourable Qualities; and the other begets mean Thoughts, base Qualities, and disordered and foolish Passions and Affections: and whatsoever is rooted in the young and tender years, is seldome stubbed up with Age; but if it be, it is with great Difficulty and Labour. So that Children, according to their Estates, Conditions, and Degrees, must be bred with Plenty without Prodigality; with Respect, not with a Neglect; nor too much Observance; their Discourse to them Wise and Solid, not Idle and Foolish; their Recreations Seasonable and Suitable, not Extravagant and Wild; they must rather Animate their Spirits than Deject them, and not to fill them with too much Art, for fear of spoyling their Natural Parts.

Of Marriage.

MEN have three ſeveral Strings to tye the Knot of Marriage; firſt, Conſcience, or Religion; next, Nature; the third, Gratitude.

Firſt, There is no Religion in the World that makes not Marriage Sacred; and in Chriſtian Religion they are a Conſecrated Pair, wherein they are commanded to leave all others, and live together, and love each other; and for Nature, there is no ſuch relation betwixt any of her Works, as to make a perfect Friendſhip, as between Man and Wife; all other Friendſhips are as it were Forced, or Artificial, and not Natural; for Man and Wife are like one Root, or Body, that whatſoever toucheth the one, is truly ſenſible to the other; nay, ſo as it is the ſame Joy and Grief. Then for Gratitude, the Man ought to love his Wife, not becauſe ſhe is as his Servant, in being Overſeer in the Houſhold affairs, or in nurſing up his Children, and the Care and Fear of them, or in being ſick or ill in the breeding of them: but the Horrid Pain in bringing them forth into the World, and the Danger they paſs through, which is more hazardous to every particular Woman, than to every particular Man in Battel. Then for the Weal-publick, which is as the great Wheel in a Clock, ſo every private Family is as the little Wheel for the Weal-publick; if a Man and his Wife diſagree, which is want of Affection, then their Children, when they are grown up, begin to grow Factious, ſome ſiding with the Mother againſt the Father, and others with the Father againſt the Mother; which Cuſtome will make them grow Factious in the Weal-publick, as well as in the Weal-private.

Of Marriages.

THoſe Marriages are commonly more happy, which are made out of Intereſt, than thoſe that marry for Fancy; for Intereſt is like Braſs which is ingraven, and Fancy is like printed Wax; the firſt never alters except it be broke by ill fortune, when the other is deſtroyed with a warm breath. But thoſe that marry below their Quality, give Reſpect and Reputation to thoſe they marry, but take it from themſelves.

Of Married Wifes.

A Woman ought to pleaſe her Husband to the uttermoſt of her power, as to humour all his honeſt Delights, not onely in Actions beſeeming her Sex, but thoſe are forbidden Women by

by the Laws of Modesty, and ought to be strictly kept at all times of their lives, but when they serve to maintain their Husbands Affection, and keeping their Husbands Affection from running to others unlawfully, from whence proceeds not onely a Disturbance in their Families, and a Ruin of their Estates, but a Disturbance and Ruin to many Families by Adulteries, which Adulteries cause Jealousies, Jealousies make Malice, Malice Revenge, Revenge Murther; so to avoyd these, a Woman may Game, Fence, Ride, Vaut, Run, Wrestle, Leap, Swim, or any the like Actions, which are onely accounted Actions fit for Men, if their Husbands should take Delight in them, to have them Companions in all their Exercises, and Pastimes. But it is Time and Occasion that makes most things Good or Bad: For example, it were a horrid thing, and against Nature, and all Civil Laws, for Children and Parents, Brethren and Neighbours, and Acquaintance, to kill one another, although their Offences to each other were very hainous; but when the King or chief Magistrate in a Commonwealth commands it, as they do to those that are of their side in a Civil War, then it is not onely Warrantable, but it is accounted Sacred and Divine; becaus nothing pleaseth Divinity more than Obedience to Magistrates, and Nature loves Peace, although she hath made all things to War upon one another; so that Custome and the Law make the same thing Civil or Pious, Just or Unjust.

Of a Second Wife.

IT is to be observed, that when a second Wife comes into a Family, all the former Children, or old Servants, are apt to be Factious, and do foment Suspicions against her, making ill Constructions of all her Actions; were they never so well, and innocently meant, yet they shall be ill taken, and all that they hinder her of, although it do them no good, but what is gotten from her, they think themselves enriched, not so much by what they get, but by what she loseth, or hath not.

Civility from Men due to Women.

COmplements from Men to Women are as a Tribute due to Womenkind; for Women, fearing they should not be so Noble Creatures as Men, are apt to be out of Countenance, as mistrusting some Imperfectness in themselves; wherefore Men of Noble Natures are willing to help the Weak, and therefore ought to give our Sex Confidence by their Praises, and therefore should be civil to Women, in having as tender a Regard to them as to Children; for though Women be not so Innocent, yet they are as Powerless; and it is the part of a Noble Heroick Nature

to ſtrive to oblige the Weak; and it is better to be uſed with Cruelty than Scorn, or a rude Kindneſs.

The Ridiculous Malice amongſt Mankind.

SO Ridiculouſly Fooliſh, or ſo Maliciouſly Envious is Mankind, as one would think Nature was either Defective, or elſe full of Malignity, when ſhe made him. As for example, If a Man love his Wife with a clear and conſtant Affection, rejecting the Amorous Allurements of other Women for her ſake, finding all in his Wife that he can wiſh, or at leaſt deſires no more than what he enjoys, and is beſt pleaſed to live a life of quiet at home, ruling his Family with Love and Obedience, thinking it more wiſe to enjoy the World thus, than to trouble himſelf with thoſe Affairs of the World which neither bring him Eaſe, Peace, nor Profit; but if he muſt act ſeveral parts upon the Stage of the World, to which he is forced either by Honour or Neceſſity, not by Choyce, this Man ſhall be thought either an Uxorious Man, or a Fool, or a Madman, either to give himſelf over to various and voluptuous Delights, or to deliver up not onely his Perſon and Eſtate, but his Reaſon and Liberty, to the humours and will of his Wife; As if a Man when he gives his Child a Hobby-horſe, becauſe he lets his Child do ſo and ſo in many like Cauſes, and if the Child deſire to go abroad, the Father deſires to pleaſe his Child, when it hinders not more potent Affairs; thus if he doth not croſs his Child in every thing, but is well content to pleaſe and humour him in harmleſs things, he is thought too fond and indulgent a Father to his Child: juſt ſo is a Husband condemned if he humours and pleaſeth his Wife in letting her have her will in honeſt, and not in diſhonourable Recreations. But what Gallant Man will not favour the Female Sex? nay, what Gallant Man will not condeſcend to all their Deſires, and ſeek and invent waies to pleaſe them, ſo far as Honour will give them leave? And ſhall a Man deſpiſe, and croſs, and neglect his Wife becauſe ſhe is his own, lawfully joyned and united? Shall it be more Diſhonour for a Man to love his Wife, than another Mans Wife? Shall a Man be accounted a Fool becauſe he is honeſt to Wedlock? becauſe he is kind to his own Wife? Was *Auguſtus Cæſar* leſs Wiſe becauſe he loved? or *Pompey* leſs Valiant becauſe he loved? *Salomon* may be ſaid to be leſs Pious towards God through the great Love he bore to *Pharoah*'s Daughter, which was his firſt, and dearly beloved Wife, yet he was not leſs Wiſe in reſpect of the World. But Men ſeek for that abroad, whereof they have better at home, and the unſatiable Deſire of Mankind makes them ſearch for what is never to be found: But where Nature gives a Satisfactory Mind, ſhe gives a Happy Life; and what can we imagin the Joys of Heaven, but a ſtint to our wandring Deſires; therefore thoſe that are

moſt

most fixt, are nearer Heaven; and he is the Wiſeſt, that is neareſt to Unity; and thoſe that are moſt united, are likeſt to a God.

But where Diſcord happens, Hell is reſembled, and harſh, haughty, and inſulting Natures, are compoſed like Devils; and *Caſar* ſhewed himſelf a Fool in nothing but in quitting his Guard, and not hearkning to his Wife, which was to ſhew his Courage, and to let the World ſee he durſt go unarmed, ſingly alone as it were, and his freedom from the Chains of fond Affection; thus quitting Prudence and Love, he dyed too violent a Death. And *Seianus* quitting the Affection towards his Wife, and placing it upon *Julian*, raiſed ſuch a Jealouſie in *Tyberius*, as it coſt him his Life, otherwiſe he might have ruled the Empire, and ſo the moſt part of the World. Thus *Anthony*'s leaving his Wife for the love of *Cleopatra*, loſt him the third part of the World. Neither are the Counſels of a Wife alwaies to be deſpiſed, if all were honeſt, nor to be lockt from the private Affairs of her Husband; *Portia* was able to keep a Secret, and was of *Brutus* her Husbands Confederacy, though not Actually, yet Concealing; And if *Cæſar* had condeſcended to his Wives Perſwaſion, he had not gone to the Senate that day; and who knows but the next might have diſcovered the Conſpiracy? and numberleſs of the like Examples might be given. Beſides, it is to be obſerved, where the Husband and Wife diſagree, their Family is in diſorder, their Eſtates go to decay, Jealouſies ariſe, which cauſe Diſcords, from whence proceeds a diſcontented and unhappy Life; And where the Husband and Wife are united in Minds, as well as in Body, all proſpers; and moſt commonly Eaſe and Plenty crown that Family, Induſtry is their Recreation, Peace is their Joy, Love is their Happineſs: for a kind Husband makes an obedient Wife, dutifull Children, faithfull Servants; for a Wiſe Man rules his Family with gentle, kind, and ſeaſonable Perſwaſions, with honeſt and ſincere Actions, with gratefull and juſt Rewards; and Kindneſs, and Conſtant Natures, work hard and obeiſant Natures to be more pliant and facile; for Kindneſs melts the hardeſt Hearts, and makes them flexible to form them as they pleaſe; where Cruelty or Severity hardens them ſo much, as they will rather break than bend. And if the Rational part of the World would but conſider what Felicity there is in peacefull Proſperity, they would never wander ſo much out of the way.

Of Men and Women.

SOme ſay a Man is a Nobler Creature than a Woman, becauſe our Saviour took upon him the Body of Man; and another, that Man was made firſt: But theſe two Reaſons are weak; for the Holy Spirit took upon him the ſhape of a Dove,

which Creature is of leſs eſteem than Mankind; and for the Preheminency in Creation, the Devil was made before Man.

Nature in the Compoſure of Men and Women.

IT is not ſo great a Fault in Nature for a VVoman to be Maſculine, as for a Man to be Effeminat: for it is a Defect in Nature to decline, as to ſee Men like VVomen; but to ſee a Maſculine VVoman, is but onely as if Nature had miſtook, and had placed a Mans Spirit in a VVomans Body; but Nature hath both her Miſtakes and VVeakneſſes; but when ſhe works perfectly, ſhe gives Man a gentle and ſweet Diſpoſition, a generous Mind, a valiant Heart, a wiſe Head, a voluble Tongue, a healthfull Body, and ſtrong and active Limbs: To VVoman ſhe gives a chaſt Mind, a ſober Diſpoſition, a ſilent Tongue, a fair and modeſt Face, a neat Shape, and a gracefull Motion.

The Nature of Man.

MAN is more apt to take Diſlikes at all things, than to delight in any thing; but Nature hath given us no Pleaſure, but what ends in Pain; for the end of Pleaſure is Grief: for Cruel Nature curbs us in with Fear, and yet ſpurs us on with Deſires; for ſhe hath made Mans mind to hunt more after Varieties by Deſire, than ſhe hath made Varieties to ſatisfie the Deſires.

Of Painting.

THere be ſome that condemn the Art of Painting in VVomen, others that defend it; for, ſay they, as Nature hath made one VVorld, ſo Art another, and that Art is become the Miſtris of Nature; neither is it againſt Nature to help the Defects. Beſides, thoſe that find out new Arts, are eſteemed ſo, that they become as Petty Gods, whether they become Advantageous to Man, or no; as the Memory of thoſe that found out the Art of Gunpowder, Guns, Swords, and all Engins of VVar for Miſchief; and ſhall they be more praiſed and commended than thoſe that find out Arts and Adornments? as Painting, Curling, and other Dreſſings; for the one deſtroyes Mankind, this increaſeth it; the one brings Love, the other begets Hate. But ſome will ſay, thoſe Arts defend their Lives; but where they once uſe them to defend their Lives, they uſe them ten times to deſtroy Life; and though it is no Fault in the Inventer, but in the Uſer; no more is Painting, when it is uſed for

for a good intent, as to keep or increaſe lawfull Affection. But, ſay they, it is a diſſembling to make that appear otherwiſe than it is. 'Tis anſwer'd, No more than to keep warm in Winter; for Cold is Natural, ſo is the ſenſe of it in Winter; but Clothes to keep it out are Artificial; and the true uſe of the Art of Painting is to keep warm a Lawfull Affection. Beſides, If we muſt uſe no more than what Nature hath given us, we muſt go naked; and thoſe that have a bald Head, muſt not wear a Peruick, or Cap to cover it; and thoſe that are born with one Leg ſhorter than the other, muſt not wear a high Shoe to make them even, nor indeed wear any Shoes at all, eſpecially with Heels, becauſe they make them ſeem higher, but go with the Feet bare; and thoſe that are Crooked, muſt wear no Bombaſt; and many ſuch Examples may be brought. But, ſay ſome, it is a Bawd to entice, in begetting evil Deſires. It is anſwered, No more a Bawd than Nature is in making a handſome Creature; but if they muſt do nothing for fear of Enticing, then Mankind muſt neither cut their Hair, nor pare their Nails, nor ſhave their Beards, nor waſh their ſelves, which would be very ſlovenly, for fear they ſhould appear ſo handſome, as they may perſwade and entice the Lookers on to evil Deſires; which if ſo, let them be like Swine, and wallow in Mire; but it is to be feared, that the Mire will be too hard for the evil Deſires; ſo as there may be more brought in defence of Painting, than can be ſaid againſt it. Wherefore, ſay they, it is lawfull both in Maids and Wives; the one, to get a good Husband; the other, to keep her Husband from coveting his Neighbours Wife; for it is an Honour for Maids to get good Husbands, becauſe it is a kind of Reproach to live unmarried; for Marriage is Honourable, and gives a Reſpect to Women, unleſs they be incloyſtered, which all Conſtitutions will not agree withall; and an honeſt Wifes care is to pleaſe her Husband, if ſhe can, when ſhe hath him; for Marriage is the end of an honeſt Mind to all but Widows, for they, when they marry again, do as it were Cuckold their dead Husband, and their living. Beſides, if they have Children, they make a Diſtraction and Diviſion in their Families, and moſt commonly to the ruine of the firſt Husbands Eſtate, having ſo great a ſhare, and ſo much power, according to our Laws; And though they ſhould not murther themſelves, as the Cuſtome hath been in other Countryes, but contrary rather, to preſerve their Health, and to dry their Eyes after a while of thoſe Obſequies of Tears, which are Sacrifices to the Dead, yet to live a retired Life, to ſhew their unalterable Affections; for though it be fit for a Widow to put off her violent Paſſion of Sorrow as well as ſhe can, yet there is no Humour becomes that Condition better than Sadneſs; for Sadneſs, which is a moderate Grief, looks full of Fortitude, and is Humble, Modeſt, Gracefull, and ſo far from diſcomposing any part, as it gives a ſetled, and majeſtical Face: So Painting is moſt diſallowable in Widows, for they ſhould take the example of *Judith*,

dith, where it is ſaid, when ſhe went to *Holofernes*, ſhe anointed her ſelf as ſhe did uſually in her Husband *Manaſſes* time, which it ſeems ſhe uſed not after he was dead, before this time; for as they have none to Diſpleaſe, ſo ought they not to Allure. But ſome will ſay, that their Poverty is ſuch, as they know not how to live, and they may be preſented to ſuch a Fortune, as may make them live happy, and free from the Miſery that Poverty compels them to. It is anſwered, that Nature is ſatisfied with a little, if their Ambition be not great: but if not they muſt make uſe of the old Proverb, which is, that *Neceſſity hath no Law*, in caſe they preſent not their Neceſſity to be greater than it is. But to return to Beauty, it is pleaſing, either Natural or Artificial, and both to be admired; for if Art be Commendable, why not in the Face, as well as in the Feet in dancing Meaſures, or as in the Hand upon Muſick Inſtruments, or in the Voyce, or in the Art of Oratory, and Poetry, which will ſooner increaſe Deſires: yet this is allowed of in all places and times, not onely in Temporal Society, but in Spiritual Unions, where *David*, the Beloved of God, was a great Maſter in the Knowledge and Practice of them. And if theſe Arts be Commendable, and are Graces to all parts of the Body, ſhall it be condemned onely for Colour in the Face? And as Beauty is the Adornment of Nature, ſo is Art the Adornment of Beauty; and this ſaith the Defendant againſt the Plaintiff. But all Opinions have, or moſt of them, Sides, and Factions; but my Opinion is ſo far with the Defendant, as I believe all Adornments of Beauty are lawfull for Women, if the Intention be good. Yet I am utterly againſt the Art of Painting, out of three reſpects; The firſt is Dangerous, for moſt Paintings are mixed with Mercury, wherein is much Quickſilver, which is of ſo ſubtil a malignant nature, as it will fall from the Head to the Lungs, and cauſe Conſumptions, and is the Cauſe of ſwelling about the Neck and Throat. The next is, that it is ſo far from Adorning, as it Diſ-figures: for it will rot the Teeth, dim the Eyes, and take away both the Life and Youth of a Face, which is the greateſt Beauty. Thirdly and laſtly, the Sluttiſhneſs of it, and eſpecially in the Preparatives, as Masks of Sear-Clothes, which are not onely horrid to look upon, in that they ſeem as Dead Bodies embowelled or embalmed, but the Stink is Offenſive. Then the *Pomatum* and *Pultis*, which are very uneaſy to lye in, wet and greaſy, and very unſavoury; for all the while they have it on, it preſents to their Noſe a Chandlers Shop, or a greaſy Dripping-pan, ſo as all the time they fry as it were in Greaſe; neither will their Perfumes mend it, and their Oils: And though I cannot ſay they live in Purgatory, becauſe they ſhun all hot places, for they cannot have the comfortable heat of the Fire, and ſhun the Natural heat of the Sun, as they muſt live alwaies, as if they were at the North Pole, for fear the Heat ſhould melt away their Oil, and Oily Drops can be no grace to their Face. Dry Painting ſhrivels up the Skin ſo, as it imprints

prints Age in their Face, in filling it full of Wrinkles; wherefore Paintings are both Dangerous, Ill-favoured, and Sluttiſh, beſides the troubleſome pains. But for other Adornments in Women, they are to be commended, as Curling, Powdring, Powncing, Cloathing, and all the Varieties of Accoutrement, in that they have none of the ſaid former Qualities, but give a gracefull advantage to the Perſon. Beſides, Dreſſing is the Poetry of Women, in ſhewing the Fancyes, and is the cauſe of imploying the greater part of a Commonwealth; for in four parts, three of them are in the Arts of Adornments; for it is not onely, Tailers, Imbroyderers, Perfumers, Milleners, Feathermakers, Jewellers, Mercers, Silkmen, Semſters, Shoemakers, Tiremen, and many, many more, but every one of theſe Trades have many Trades belong to them; as for example, How many Trades belong from the Silk-worm to the Ladies Gown? and from the Golden Mine to the Lace that is laid upon it? and ſo in order to all other things, which is the cauſe of keeping a Commonwealth in Union, in buſying and imploying their Minds, which keeps them from Factious Thoughts, and Deſigns. Beſides, it diſtributes and ſpreads the Maintenance of the Kingdome; for without particular Commerce, and Trafick, a Commonwealth cannot ſtand, and ſubſiſt: for though many a Commonwealth may ſubſiſt without the help of their Neighbours, yet it cannot live without their own Imployment and Dividement among themſelves: for as ſome ſhare in Lands, ſo others in Offices, and the reſt in Trades, wherein all trafick, from the one to the other; ſo that every Man lives by his Neighbour, and not altogether upon himſelf.

Of Paleneſs, and Bluſhing.

WHen a ſudden Paleneſs ſeizeth the Face, it ſhews a Guiltineſs, or ſome great Fear; but a Bluſh will come into the Face many times, when there is no occaſion to raiſe it; for it oftner proceeds from the Conſtitution of the Body, than from a Guiltineſs of the Mind; for when the Blood is thin, and the Spirits are hot, they are apt to run up to the Face without the Minds conſent or knowledge; but when Bluſhing is raiſed by the Mind, it is commonly from a Noble Suſpicion, that is the Mind, which would not have an evil Conſtruction, where it deſerves nought but a good Opinion. But it is better to be Baſhfull to Particulars, and Confident to the World, than Confident to Particulars, and Baſhfull to the World; for it is a ſign they are afraid to hear of themſelves, though not to ſhew their Perſons, which ſeems as if their Actions ſhould bring a Scandal to their Reputation; yet a Baſhfulneſs doth ſo obſtruct the ſenſe, as they cannot deliver any thing perfect to their Underſtandings, but ſeem like Changelings, or Fools, although they have great Wits.

of

Of Boldneſs and Baſhfulneſs

THE moſt of Mankind are either too bold or too baſhfull; either ſo bold that they ſeem rude, or ſo baſhfull that they ſeem ſimple: As for Boldneſs, it is worſe in reſpect to others, but better in reſpect to themſelves; And Baſhfullneſs is better in reſpect to others, but worſe in reſpect to themſelves; for Baſhfullneſs is allwaies humble and civil to others, but fearfull and timorous as to it ſelf; inſomuch as thoſe that have this Vertue-Vice (as I may call it) have neither freedome nor liberty to expreſs themſelves after their natural accuſtomed manner, much leſs in waies of advantage; for they neither ſpeak Senſe, nor their words plain, but ſpeak quite from the purpoſe, ſtuttering and ſtamering; or elſe the Tongue is ſo tyed, that they become like thoſe that are dumb; neither can they behave themſelves well, and are ſo far from a gracefull Garb, that they behave themſelves like Changlings or Innocents, puting their Faces into a hundred ſeveral Countenances, and their Bodies into as many ſeveral Poſtures; nay Baſhfullneſs hath ſuch a forcible power over the Body & Mind, as it draws & diſtorts the Lims and Motions of the one, as the Diſeaſe of Convulſions doth; and diſtempers and diſtracts the other, as the Diſeaſe of Madneſs, in not knowing what they doe; it unthrones the Underſtanding, and blindfolds Judgement; and this Baſhfulneſs proceeds from too great an apprehenſion of Miſdeameanours; but this Baſhfullneſs is a Tyrant, for it tortures the Mind upon the Rack of Imagination, and whips the Body with the pains of Reſtraint, giving no freedom to the Thoughts, VVords, or Actions; it impriſons VVit, and inſlaves noble Endeavours; it obſcures Vertue, and dims Beauty, it lames Behaviour, it takes away the Majeſty of State, and the State of Majeſty; it is affronted by the bold rude, or the rudely bold; it loſeth reſpects from the half-witted men, and only gets pitty from the VViſe; But thoſe that are baſhfull are not only Judicious and Ingenious, as Witty and Wiſe, but moſt commonly have ſweet and kind Natures, noble and generous Diſpoſitions, valiant and couragious Spirits, honeſt and temperate Lives; but the pleaſure of their life is diſturbed with their imaginations, and conception of the Opinions of the World; fearing their Cenſures, and doubting their Applauſe. This Baſhfullneſs proceeds from a noble Ambition, or a pious Intention, either to get Fame, or an example to Humility; but Baſhfulnes looks as thorow a Perſpective-glaſs, ſearching into obſcurities; when Boldneſs is blindfold, either with a Muſter of Ignorance, or Vain-Glory; it either wants Breeding or Wit: For a poor ſimple Peſant, many times, hath more Confidence than a noble Lord; a rude Clown than a well-bred Gentleman; a Market-woman than a great Lady; becauſe they neither examin, know, nor fear the Errors they may fall into:

I mean the World of Acquaintance.

Again,

Again, others are ſo vain-glorious as to think they cannot commit faults; but this Courtly Vice, or Vice that is Courted, carries it ſelf with a haughty behaviour, and a proud demeanour, outfaces Truth, yet ſhrinks at Dangers; ſpeaks loud, but acts little; threatens much, but dares not fight: They can receive no affronts, becauſe they will take none; for whatſoever is offerd as an Affront, they take as a Jeſt, or Rallerly, or out of an Inſenſibility, take all well as being meant well, or out of a Vain-glory think none dares offer it. But howſoever their behaviovr is to others, or others to them, they are at liberty, and free in themſelves, not bound with the Chains of Baſhfullneſs, nor manacled with the Irons of ſelf-miſtruſt; they have no repinings for what they have thought they have done amiſs; nor bluſhing Cheeks, raiſed by ſurpitious doubts; nor tender eyed, that dare not look on an evill Object, or objects that they may falſly think are ſo; when they are innocent they know, but Boldneſs doth out-face, not only what evill might be thought, but what evill they have done; and ſtrange it is, yet true, Boldneſs hath ſuch a pow'r, to make great Crimes ſeem leſſe than they are; and thoſe that are bold, more great or nobler than they are; like Masking Scenes ſet with falſe Lights, preſent a City or a ſtately Tow'r, when it is nothing but Paſtboard painted over.

Of Women indifferently handſom.

WOmen are more happy in their Husbands affection when they are indifferently handſome and various humour'd, than when they are more exact: for a woman that is extreme fair is more for admiration than for a ſetled affection; a woman that is conſtanly patient, ſeems ſenſeleſs or ſimple, which makes him diſlike her; and a woman that is allwaies cholerick and angry, ſeemes a Fury; and ſhe that is allwaies merry, diſturbs her Husband's ſerious Contemplation of ſolid Thoughts; and ſhe that is allwaies ſad, dulls him; ſhe that is allwaies complaining, is never pittied; and thoſe that are ſickly, their Husbands can find no lively contentment; for what melancholy Company are the dying? nor to be too devout and preciſe; for men in this VVorld, had rather converſe ordinarily with Mortals than with Angells. But if a VVoman be healthfull of Body, plump of Fleſh, not deformed, nor exactly handſom; gracefull in Carriage, without affectation; of a ready wit, and contriving Judgement; cleanly, without curioſity; honeſt, without pride; carefull, without choler; thrifty, without ſluttiſhneſs; and various in their Dreſſes, and other Humours: Such a Wife it will not be in her Husband's power to diſlike; and he will not only like her, but extremely love her, even to Dotage; for thoſe Qualities do violently draw his Affections.

Wiſdom and Wit are to be preferred before Riches and Beauty.

WIſdom and Wit are to be preferred before Riches or Beauty; for Wiſdom knoweth how to get, keep, and uſe Riches; neither can Beauty paralell Wiſdom; for VViſdom makes a man happy all his life, in governing his Paſſions, in chuſing his waies in order to his affairs, for his beſt advantage, not only for himſelf, but for others in diſtreſs, by his Counſell; for which he is Honored, Eſteemed, Loved, and ſought after, to redreſs the incumberd, to relieve the diſtreſſed, to unite differences; She helps the blind, in giving Eies of underſtanding to the Ignorant. VViſdom is the Arm of ſtrength to defend; the watchfull Eye to deſcry dangers; the Fingers to point and direct; the Tongue to perſwade and admoniſh; It is the Heart of Courage, the nouriſhing Liver, the Stomach or Store-houſe, the Bowells and Center, the Head and Governor of a Commonwealth. And Wit is to be preferred before Beautie; for there is as much difference as betwixt Soul and Body; for Wit is as it were ſpiritual, where Beautie is Corporal, and Beautie is ſubject to the variations of ſeveral Opinions; for Beautie is not Beautie in all Nations, but Wit is VVit in all Languages; Beautie wearies the Eye by Repetitions, where VVit refreſheth the Ear with variety of Diſcourſe; VVit is the God of Paſſion, creating and diſpoſing them at his pleaſure.

Of Riches, and Beautie.

RIches si to be preferred before Beautie, though it be a gift of Fortune, and Beautie a gift of Nature; for Beautie incaptives, where Riches inſlaves all; for were there a Beautie that had as much as Nature could give it, joyned with an Angelical Mind, yet it ſhall never triumph ſo long, nor inthrall ſo many, nor ſo conſtantly be ſerved, as Riches is; for Riches hath no unfaithfull Lovers, although ſhe may have ignorant Servants, whom ſhe turns moſt commonly Weeping out of dores; for ſhe is a humerſome Miſtris, and changeth often, but ſeldom makes a good Choice: And the Reaſon why Riches are preferr'd, eſteemed, honoured, and unweariedly followed, is, becauſe ſhe affords more variety, which the Nature of Man delights and ſeeks after; where Beauty is ſtill one and the ſame; but though Riches are fleeting, yet many times the Carefull and Prudent have poſſeſt them long; where Beauty no ſooner ſhewes her ſelf but dyes.

The Beauty of Mean Perſons.

BEauty in Mean and Poor Perſons is onely ſubject to Temptation, not to Admiration, as Beauty in Palaces is Famous in Hiſtorie; but thoſe Beauties as come from an Humble Birth, and Breeding in a ſmall Cottage, are buried in their Poverty; which ſhews, it is not onely the Beauty which Nature gives, but the Arts that adorn it, which allures the Mind; for Good Fortune gives Beauty a Luſtre, and makes it appear Divine, ſo doth Rich Apparel, Attendance, and the like; for it is the Trappings, and the Ceremony, which takes the Eyes of the Beholders; whereas Ill Fortune, and Poverty, do caſt a Shadow upon Natural Beauty, and eclipſe it from the Eyes of the World. Thus Beauty is admired and divulged according to the Wealth and Dignity; unleſs ſome ſtrange and unuſual Accident happens to the Beautifull to noyſe it abroad; otherwiſe we ſhall not hear of Poor and Mean Perſons mentioned in many Ages, but thoſe which the Fancies of Poets make; but of Beauties that were Great and Rich, their Chronologies are full.

Of Imaginary Beauty.

SOme may imagine or think Beauty was framed and compoſed in the Opinions of Men, rather than in the Lineaments, and Symmetries, and Motion of the Body, or the Colour of the Skin; for that which appeareth Beautifull to one Nation, doth not ſo to another; as witneſs the *Indians*, the *Ethiopians*, who think the blackeſt Skin, flatteſt Noſes, and thickeſt Lips, the moſt Beautifull; which ſeem Deformed and Monſtrous to the *Europeans*; ſo particular Perſons, as in ſeveral Nations; for to one Perſon ſhall appear a Beauty, to enamour the Soul with Admiration, to another ſhall appear even to a Diſlike; which ſhews, that were there a Body never ſo exactly proportion'd, or their Motions never ſo gracefull, or their Colour never ſo Orient, yet it will not pleaſe all. I will not ſay there is no ſuch thing as Beauty, but no ſuch Beauty as appears ſo to all Eyes, becauſe there is not Variety enough in one Beauty to pleaſe the various Fancies of Mankind; for ſome fancy Black, ſome Brown, ſome Fair, ſome a Sad Countenance, ſome a Merry, ſome more Baſhfull, ſome more Bold; For Stature, ſome Tall, ſome Low, ſome Fat, ſome Lean, ſome Diſlike ſome Motions, ſome others; ſome grey Eyes, ſome black Eyes, ſome blew Eyes; and to make mixture of all theſe, it is impoſſible; and though there may be as great and as good a Harmonie in Beauty as in Muſick, yet all Tunes pleaſe not all Ears, no more do all Beauties pleaſe all Eyes.

Of Natural Beauty.

BEauty is a certain Splendor, which flows in a Line, or Air of Lights, from the Spirits, and gives a ſhining Glory upon the Face; which Light, with Ill Complexions, or not Lovely Features, is darkned, as the Sun with Clouds, wherein ſome Faces have thicker Clouds than others, that make a Beauty appear more Splendorous at ſome times than others. But in Age Beauty ſeldom or never appears, being in the Winter ſeaſon of Life; but in Youth the Air is alwaies Serene, and Clear. Some ſee this Splendor or Beauty in a Face, which others do not, as having a more diſcerning Spirit, which makes ſome wonder at ſuch as do fall in Love with thoſe that they ſhall think Ill-favoured; beſides, there is a Sympathy of Spirits, to perceive that in one, and other, as Lookers on cannot find out.

Of Pride.

IF Pride ſeems Handſome, and may be allowed in any, it is in Women, becauſe it gives a Diſtance to Idle Pretenders, and Corrupters of Chaſtity. Neither is it ſo bad in Women to be proud of their Chaſtity, and Honeſt Affection, as *Alexander* in his Victories, or *Helen* in her Beauty, or *Rome* of her Spoyls, and Royal Slaves: for Honeſty is their greateſt Beauty, and they may glory in it as their greateſt Honour, and triumph in it as their greateſt Victory; and though that Women are naturally Fearfull, yet rather than they would infringe the leaſt part of a Chaſtity, either in Words to Inchant, or Looks to Allure, or Actions to Invite, they would enforce Life, and Triumph in Death, rather than their Virtue ſhould be overcome, either in the Stratagems of Follyes, or Treacherous Bribes, or by force of wicked Appetites. But a Woman ſhould be ſo well inſtructed in the Principles of Chaſtity, as no falſe Doctrine could perſwade her from it, neither Praiſes, nor Profeſſions, nor Oaths, nor Vows, nor Wealth, Dignity, nor Example, having alwaies Temperance, and Sobriety in Friendſhip.

To the ſame.

BUT ſome are bred with ſuch Nicety, and in ſuch Innocency, as if they meant to marry ſome Deity: But Modeſty ſhould dwell in Womens Thoughts, Wit marſhal their Words, Prudence rule their Actions; they ſhould have a Gracefull Behaviour, a Modeſt Countenance, a Witty Diſcourſe, a Civil Society, a Curteous Demeanour.

Men ſhould be Valiant in War, Temperate in Peace, Juſt to others, Prudent to themſelves: but Natures Extraordinary Works are not Commonly diſtributed.

THE

THE EPISTLE.

THE Reaſon why I print moſt of what I write, is, becauſe I obſerve, that not only the weak Writings of men get Applauſe in the World, but the infinite weak Tranſlators of others Works; thus there are many ſimple Books take the World by the Ears; but I perceive it is not the wit, or worth of what is written, that begets a delight to the Readers, and a Fame to the VVriters; but it muſt fit the Genius of the Age: And truly, if we will but note it, there is as much difference in the wit or underſtanding of ſome Ages, I mean for the generality of men, as between ſome Writers and others; For ſome Ages are like old *Neſtor*, wiſe; others like *Ulyſſes*, eloquent; ſome like *Achilles*, valiant; others like *Paris*, amorous, and effeminate; ſome like *Hercules*, ſtriving to ſuppreſs Vice; others like wicked *Nero*, that alwaies ſtrive to tyrannize over Vertue, making War and Faction; ſome like *Orpheus* Harp that charmes the ſpirits with Peace; And as the Starrs have an Influence over every particular, ſo they take their turns to govern, and are predominant over every Age; But I find I live in a Carping age; for ſome find fault with my former Writings becauſe they are not Grammar, nor good Orthography; and that all the laſt words are not matched with Rime; and that the Feet are not in juſt Numbers: As for the Orthography, the Printer ſhould have rectified that; for I think it is againſt Nature for a Woman to ſpell right, for my part I confeſs I cannot; and as for the Rimes and Numbers, although it is like I have erred in many, yet not ſo much as by the negligence of thoſe that were to overſee it; for by the falſe printing, they have not only done my Book wrong in that, but in many places the very Senſe is altered; as for ſurfets, ſercutts; wanting, wanton;

wanton; like flaming ſire to burn, they have printed a ſire Gunn, and many other words they have left out beſides, and there is above a hundred of thoſe faults; ſo that my Book is lamed by an ill Midwife and a Nurſe, the Printer and Overſeer; but as for the Grammar part, I confeſs I am no Scholar, and therefore underſtand it not, but that little I have heard of it, is enough for me to renounce it; for if I have any wit, it is ſo little that it would be loſt in ſcholaſtical Rules; beſides, it were worſe to be a pedantick woman, than a pedantick man; yet ſo ill it is in man, that it doth as is were degrade him from being Magnanimous and Heroick; for one ſhall ſeldome find a generous and valiant Heart, and a pedantical Brain, created or bred in one Body; but thoſe that are nobly bred have no Rules but Honour, and Honeſty, and learn in the School of Wiſdom to underſtand Senſe, and to expreſs themſelves ſenſibly and freely, with a gracefull negligence, not to be hide-bound with nice and ſtrict words, and ſet Phraſes, as if the VVit were created in the Inkhorn, and not in the Brain; beſides ſay ſome, ſhould one bring up a new way of ſpeaking, then were the former Grammar of no effect; beſides, I do perceive no ſtrong reaſon to contradict, but that every one may be his own Grammarian, if by his natural Grāmar he can make his Hearers underſtand his ſenſe; for though there muſt be Rules in a language to make it ſociable, yet thoſe Rules may be ſtricter than need to be, and to be too ſtrict, makes them to be too unpleaſant and uneaſy: But Language ſhould be like Garments, for though every particular Garment hath a general Cut, yet their Trimmings may be different, and not go out of the faſhion; ſo VVit may place VVords to its own becoming, delight, and advantage, and not alter Langage nor obſtruct the Senſe; for the more liberty we have of VVords, the clearer is Senſe delivered. As for VVit, it is wilde and fantaſtical, and therefore muſt have no ſet Rules; for Rules Curb, and Shackle it, and in that Bondage it dies.

The VVorlds Olio.

LIB. II. PART I.

The Vulgar Part of Mankind. Allegory.

MOST Mens Minds are Inſipid, having no Balſamical Virtue therein; they are as the *Terra Damnata* of Nature.

And their Brains moſt commonly are like Barren Grounds, which bear nothing but Moſſy Ignorance, no Flowers of Wit. The Courſe of their Lives are like thoſe that dig in a Coal-pit, their Actions as the Coals therein, by which they are ſmucht and blackt with Infamy; or elſe their Actions are like a Sexton, which digs a Grave to bury the Life in Oblivion.

Allegory 1.

THE Mind is like a Commonwealth', and the Thoughts as the Citizens therein; or the Thoughts are like Houſhold-ſervants, who are buſily imployed about the Minds Affairs, who is the Maſter.

Allegory 2.

QUick buſy Thoughts ſuck Vapour from the Stomach to the Head, as Water through a Straw ſucked by the Mouth: But ſtrong working Thoughts draw Vapours up, as Water is drawn with Buckets out of a Well.

Allegory

Allegory 3.

THE Brain of a man is the Globe of the Earth, and Knowledge is the Sun that gives the light therein; Underſtanding is the Moon, that changeth according as it receivs light from the Sun of Knowledge; Ignorance is the Shadow that cauſeth an Eclipſe; the four Quarters, are, Infancy, Youth, Manhood, and Age; for Experience makes the full Moon. Or, Knowledge is the Brain, and Underſtanding the Eyes of the Brain; where all eyes do not ſee clearly; ſome are purblind, thoſe can only perceive, but not with perfect diſtinctions; ſome Squint, and to thoſe all Objects ſeem double, like a *Janus* face; ſome are weak, either by Sickneſs or by Age, and they ſee all as in a Miſt, thick and obſcure; ſome are ſtarck blind, and they ſee nothing at all. Thus they that have clear eyes of Underſtanding in the brain of Knowledge, have a good and ſolid Judgement; the Purblinde, is to be obſtinate in an Opinion, making no diſtinction of Reaſon; a Squint, is to be doubtfull, which makes double Objects, as whether it be or be not; a weak Eye, is to have a narrow Capacity; to be blind, is to be a very Fool.

Allegory 4.

THE World is the Ground, whereon the Mind draws and deſigns, with the Pencils of Appetite, the actions of Life, mixing the Colours of ſeveral Objects together with the Oil of Thoughts; and Diſlikes are the Dark Colours which ſhaddow the Light of pleaſures.

Allegory 5.

THE Mind is a Garden where all manner of Seeds be ſown; Proſperities are the fine painted Tulips, Innocency the white Lillies; the four Vertues are the ſweet Gilliflowers, Roſes, Violets, and Prim-roſes; Learning is the taſtable and ſavoury Herbs; Afflictions, are Rue, Wormwood, and Rubarb, which are bitter to the Taſte, but yet wholſome and beneficial to the curing the ſick and diſtempered Soul, purging the ſuperfluous vanity thereof, and ſerve as Antidotes againſt Vice, as Pride, Ambition, Extortion, Covetouſneſs, and the like, which are Night-ſhade and Helebore; Poppy is Stupidity; Sloth, and Ignorance are Weeds which ſerve for no uſe.

Allegory

Allegory 6.

THE Thoughts are like Stars in the Firmament, where ſome are fix'd, others like the wandring Planets; others again are only like Meteors, which when their Subſtance is waſted, their Light goeth out; their Underſtanding is like the Sun, which gives Light to all the reſt of the Thoughts; Memory is like the Moon, which hath its New, its Full, and its Wain.

Allegory 7.

MAN is like the Globe of the World, and his Head as the higheſt Region, wherein Knowledge, as the Sun, runs in the Ecliptick Line of Reaſon, and gives light of Underſtanding to all the reſt of the Thoughts, as the Planets which move by degrees in their ſeveral Orbes, ſome ſlower and ſome faſter. Ignorance is the total Eclips; and violent Paſſions, as dark Clouds, that Viel the face thereof, which is only ſeen by the ſhadowes, but not in its full Glory.

Allegory 8.

THE World is a Shopp which ſells all manner of Commodities to the Soul and Senſes; the price are Good Actions and Bad, for which they have Salvation, or Damnation; Peace, or War; Pleaſure, or Pain; Delight, or Grief.

Allegory 9.

THE Earth is the great Merchant of the World, trafficking with the Sun and the reſt of the Planets; whoſe Store-Houſes are the ſeveral Regions, from whence ſhe fetches, in Ships of attraction, her ſeveral Commodities, Heat, and Moiſture, whereof ſhe makes Life, and ſells it to ſeveral Creatures, who pay her Death for the ſame.

The Earth is the great Loadſton to the World.

Allegory 10.

THE World is like the Sea, and Life and Death the flowing and ebbing thereof; Warrs are the Stormes that make it rough in Billows of Faction; and the Tongues of Men, by their loud Reports, are as the Roaring thereof; but Peace is the Calm which makes it ſo ſmooth that the face of Tranquillity is ſeen

therein, Prosperity is the Sun which throwes its Beams of Plenty thereon; but Adversity is as dark Clouds which hang full of Discontent, and oft times fall in Showers of Desolation and Destruction.

Of the World. Allegory 11.

THE World is like a great City, wherein is much Commerce, through which runs a great Navigable River of Ambition, Ebbing and Flowing with Hope and Doubt; having Barks of Self-conceit floating thereon, filled with Pride and Scorn; and Merchants of Faction setting forth Ships of Trouble, to bring in Power and Authority; which Ships, by the Storms of Warr, are oft times rackt, where all Happiness and Peace is drown'd in the Waves of Misery and Discontent; but Silver Vows, Gilded Promises, and Golden Expectations, make a glorious shew, like a Goldsmiths Shop; and though the Substance doth not waste, yet it is often melted by cross accidents, and forgetfullness, and the fashions alter according to the Humours of the time. Hard Hearts, bold Faces, seared Consciences, and rash Actions, are the Brass and Iron that make the Instruments of War.

Of Fortune. Allegory 12.

FOrtune is a Mountebank, cozening and cheating Mankind, acting upon the Stage of the World; where Prosperity plaies the part of a Fool to allure the Multitude, inticeing them to buy her Druggs of Follies and Vanities; or Antidotes of Experience, against her poysons of Miseries; which Poysons are many times so strong, that they kill having no remedy; but she cares not so her Ware be sold, whether they live or dye.

A man is like a Cabinet of Toies, wherin are some false Drawers of deceit, which none can discover to the view of the World, but Prosperity and Adversity,

The Tongue is a Key which unlocks the door of the Ears, and lets in Flattery, as those that steal Affection from the Heart.

The Heart of a man is the Church of Controversie, and the Tongue is the Sophisterian-Priest, which preacheth false Doctrin.

Allegory 13.

IN the Head of man was a Diet call'd, and Wit chosen Emperour; he was an active Prince, and so ingenious, that he had Trade and Traffick not only with every Kingdome, but he made his advantage upon every Thing; besides, he kept his Kingdom in Peace, setting his Subjects Thoughts on work lest they should become

become idle, and ſo grow factious for want of imployment, and ſomtimes, to recreate them, he makes Maſkques and Plaies, Balls and Songs, to which they dance upon the feet of Numbers; but if this Emperour did chance to make War upon his Neighbours, he never went forth himſelf, but ſent his ſatyrical Jeſts out, which march'd upon grounds of white paper, arm'd with black ink, and fighting with ſharp words, where moſt commonly they rout his Enemies with Scorn, or kill them with Reproach, and bury them with Infamy.

Allegory 14.

THE ſeveral Brains of men are like to ſeveral Governments, or Kingdomes; the Monarchical Brain, is, where Reaſon rules as ſole King, and is inthron'd in the Chair of Wiſedom, which keeps the Vulgar Thoughts in Peace and Obedience, not daring to riſe up in Rebellious Paſſions; but the Ariſtocratical Brain, is, where ſome Few, but ſtrong Opinions govern all the Thoughts; theſe Governors moſt commonly are Tyrannical, executing their Authority by Obſtinacy; but in the Republike Brain there is no certain Government, nor ſetled Governour; for the Power lies among the Vulgar Thoughts, who are alwaies Placing and Diſplacing; one while a vain Imagination is carried in the Chair of Ignorance, and cryed up with applauſe by the idle and looſe Thoughts, and, in a ſhort time after, thrown out with Accuſation and Exclamation, and afterwards executed upon the Block of Stupidity; and ſo Conceptions of all ſorts are moſt commonly ſerved with the ſame ſauce; and if by chance they ſet up Reaſon or Truth, they fare no better; for the inconſtant Multitude of Rude and Illiterate Thoughts diſplaces them again, and oftimes executes them upon the Scaffold of Injuſtice, with the ſword of Falſhood.

Allegory 15.

THE Head of Man is like a Wilderneſs, where Thoughts, as ſeveral Creatures, live therein, as Coveting Thoughs which hunt after our Appetites, which never leave feeding untill their deſires are ſatisfied, or indeed they are glutted; others ſo fearfull that every Object is apt to ſtartle them; and others ſo dull and ſlow, like crawling Worms; others ſo elevated, like Birds, they fly in Aery Imaginations, and many above all poſſibility.

Allegory 16.

MAN and the World do reſemble much; The Heart is like the Torrid Zone, and the flame blazes there as the Sun

which ſends forth Raies through the Eyes, that draw in Affections, where ſome Objects are like the groſs Vapours, which gather into Clouds of Melancholy, which darkens the reſplendent lights of Joy, quaſhes the natural Heat, and nouriſheth Humours wherewith the Health is impaired, and the body becomes lean barren and cold; but when the Heat of the Heart diſſipates thoſe Vapours, it either turns into windy Throbs, or Showers of Tears, or thundring Grones; or elſe it rarifies into a Chriſtalline Tranquillity.

Allegory 17.

THE Spirit Travells in Ships of Medium, from the Kingdome of the Brain; hoiſting up the Sails of the eye-lids, being well ballanced with clear ſight, puts forth from the Optick Port, through the Haven of the round circle in the Ball; and when it is full freighted with Objects, returns and paies Knowledge, for Cuſtome, to the Soul, its King; whereby the Kingdome growes rich in Underſtanding, beſides the curioſity of Fancy. But withall it fills the Kingdome full of vain Opinions, which are able to Rebell with the Pride of Self-conceit.

Allegory 18.

THE Brain is like a Perſpective-glaſs, and the Underſtanding is the Eye to diſcover the Truth, Follies, and Falſhood in the World.

The Brain is like a Foreſt, and the Thoughts as Paſſengers that travell therein, making Inrodes and beating out Paths. And when the Brain is very dry, by reaſon of hot Vapours from the Liver, there ariſeth ſuch a duſt of vain Phantaſms as puts out the Eyes of Truth; and when the Brain is ſlabby and wet by reaſon of cold Vapours which are ſent out of the ill-diſgeſting Stomach, there is ſuch a Bogg of Ignorance, that the Thoughts ſink therein, and can hardly get out, and many times are loſt in thoſe Quagmires; but when there is fair Weather of Health, there is Pleaſure and Delight.

Allegory 19.

THE firſt beſt Poetical Brain was as a Flint, and Fancy the Sparks that are ſtruck by the Iron Senſes, and all Modern Poets the Tinder that take fire from thence.

Fancies are toſt in the Brain as a Ball againſt a Wall, where every Bound begets an Eccho, ſo from one Fancy ariſe more.

Phraſe is the Painting, Number the Materials, and Fancy the Ground whereon the Poetical aery Caſtles are built. There is

no

no ſuch ſweet and pleaſing Compagnion as Fancy, in a Poetical head.

The Brains of men are like Colleges, and the Thoughts are the Students, that dwell therein; thus many heads may make up an Univerſity.

The Picture of Wit. Allegory 20.

WIT is like a Pencill that draws ſeveral Figures, which are the Fancies; and the Brain is the Hand to guide that Pencill, where all hands draw not one and the ſame Figure, but according to the skill of the hand; ſo all Fancies do not run one way, but according to the temper of the Brain, ſome run into Invention, as Artificers; ſome into Verſe, as Poets; ſo that all Wit is Fancy; yet ſo much is the Poets Wit above the Artificers, that his fancie cannot be put into Artificial Figures, but is as the Spirit, the other as the Body.

Allegory 21.

WIT is like a Lilly, the one is as pleaſant to the Ear, as the other is to the Eye, it comes to fading naturally, and if it be not timely gathered it ſoon withers and dies.

22. PRudence is like an Oke, it is long a growing, and it is old before it dies.

23. ON the Tower of Ambition hangs a Diall of Induſtry, where the Sun of good Fortune ſhews the time of Friendſhip, on the Figure of Profeſſion.

24. MElancholy is the North-Pole, Envy the South, Choler is the Torrid Zone, and Ambition is the Zodiack; Joy is the Ecliptick Line, where the Sun of Mirth runs; Juſtice is the Equinoctial; Prudence and Temperance are the Artick and Antartick Circles; Patience and Fortitude are the Tropicks.

25. TEars peirce through the Heart of Grief, and vents it out through the Eyes of Sorrow.

26. SOme Eies allure Hearts, as Falckoners do Hawkes.

27. Thoughts are like Pancakes, and the Brain is the Pan wherein they are toſſed and turned by the ſeveral Objects, as ſeveral Hands.

28. A Pain in the Teeth is like a Gout in the Toe.

29. THE Stomack is the Still, the Heart is the Furnace where the Fire lyes. The Heart is a Limbeck, wherein all Paſſions are diſtilled, and the Fume thereof aſcends to the Head, and iſſues out, either through the Eyes, or Mouth; from the Eyes run the water of tears, from the Mouth the ſpirits of words.

The Life and Death of Wit. Allegory 30.

FAncy in Verſe or Proſe, is like a Child in the Womb, which onely lives whilſt it is in motion; but when once the innate motion ceaſes, it is dead: So Fancy, when once it is conceived and quickned in the Brain, if it be not brought forth and put into Writing, it dyes; and if thoſe Writings be once loſt, they cannot be writ again, no more than a Child can go into the Womb, and be as it was.

Allegory 31.

WIT is the Eſſence of the Mind, or Soul.

32. THE Ingredients of the Mind are, Knowledge, Underſtanding, Imagination, Conception, Opinion, Will, Memory, and Remembrance; theſe Compounds make up a Rational Soul, as ſeveral Ingredients make Mithridate.

33. DIſcord is like playing at Tennis, and the Tongue is the Racket to ſtrike the Ball of Wit, and the Brains are the Gameſters; and if the Gameſters be not equally skilfull, or at leaſt very near, they cannot play; for one cannot play a Game alone, there muſt be two that muſt be match'd together.

Of Imitation and Singularity. Allegory 34.

IMitations are like a flight of Wild Geeſe, which go each one after another, when Singularity is like a Phœnix, having no Companion or Competitor, which make it the more admir'd; And though a good Imitation is good, and thoſe are to be commended that copy well an excellent Original, yet it expreſſeth want of Invention, that they cannot draw without a Pattern; and it expreſſeth Weakneſs, when we cannot go without the help of another.

35. EVery ſuperfluous Cup, and every ſuperfluous Bit, is digging a Grave to bury Life in.

36. Wanton

36. WAnton Eyes are like Apes, that skip on every Face, and oftentimes put the Countenance out of order whereon they light.

37. EVery little Fly, and every little Peble, and every little Flower, is a Tutor in Natures School to inſtruct the Underſtanding; The four Elements are the four great Volumes, wherein lye Natures Works.

38. THE Mind is like a God, that governs all; the Imaginations, like Nature, that created all; the Brain, as the onely Matter on which all Figurative Thoughts are printed, and formed; Or the Mind is like an Infinite Nature, having no Dimenſion nor Extenſion, and the Thoughts are like Infinite Creatures therein.

39. THE Mind travels through Speculations and Contemplations, on Probability with Reaſon.

40. TEars are the Children of Grief, which melting, dye as ſoon as they are born: But the Womb wherein they lye is alwaies ſwelled (which is the Eye.)

41. THoughts are like ſeveral Winds, that blow from every corner of the Head; and the four Partitions of the Skull, are Eaſt, Weſt, North, and South; From the North blows thoughts of Melancholy, which bring cold and chilling Fears, which freez the Blood, as it were making it thick, and congeal the Spirits, which otherwiſe would flow with Agitation. From the South part blows ſuffocating Thoughts, which cauſe foggy Vapours to ariſe, which darken the Mind with Diſcontent from the height of Mirth, and gather into Clouds of Diſcontent, which fall down into Showers of Tears. From the Weſt bloweth malignant Thoughts, which corrupt the clearer Minds, and inflames the Aery Spirit, cauſing plagues of Jealouſie, or a Famine of Deſpair, or Wars of Fury and Madneſs. From the Eaſt, refreſhing Thoughts ariſe, which make the Mind ſerene; and when the Mind is hot with Ambition, cauſed by the Sun of Hope, then theſe pleaſant Gales of Thoughts fan it with Poetical puffs, and allay it with the ſweet Dew of Fancy, cauſing flow'ry Sonnets to ſprout out on the white Ground of fine Paper.

Womens Faces are Masks of Modeſty to cover the Diſhoneſty of their Hearts.

Falſhoods are like Caps, which cover the Head of Knowledge from the Sun of Truth; Or like Vaults, or Woods, that make Ecchoes, where Words ſpread far, and ſound double and treble; Or like Squares of Glaſs, which make of one a thouſand.

A Wicked Mans Heart is like a Snake of Wier put up round in

in a Box, that when it is opened by baſe or cruel Actions, it flyes in the Face of thoſe that ſtand by it.

Of the Thoughts. Allegory 42.

THE Thoughts of Men are like the Pulſes of Men; the well-temper'd Pulſe beats even, ſtrong and ſlow; but a hot Conſtitution beats even, ſtrong and quick; a feaverish Pulſe beats double and quick; but in a high Feaver the Pulſe beats treble, and ſometimes ſeems to ſtand ſtill; and in a cold Conſtitution the Pulſe beats ſlow and dull: ſo the Thoughts of thoſe that have ſlow, ſtrong and even Thoughts, are Wiſe and Judicious; thoſe that are even, ſtrong and quick, are Witty and Ingenious; thoſe that are double and quick, have ready Wits, but no Judgements; thoſe that have treble Thoughts, and ſometimes ſeem to ſtand ſtill, are Mad, but have ſtrong Fancies; and thoſe that are ſlow and dull, have neither Wit nor Judgement. There is no way to clear Thoughts but by Words.

Of Melancholy. Allegory 43.

MElancholy perſons are never in the Mean, but alwaies in Extremes; as to be ſometimes in an humour of extreme Laughter, other times poſſeſt with high Fears, paſſionate Weeping, violent Anger or Rage, and ſo with ſtupid Dulneſs, and know not why, and yet Rational Perſons; and therefore it is not alwaies Outward Objects, but Inward Diſpoſitions, as the working of the Spirits, or the motion of the Body, for Melancholly Perſons have thick, groſs, heavy Humours; when the Humour is rarified, it moves Laughter; when heated, Anger; when moved with deſperate Fear, the Smoke, which is the breathing of it, diſtils into Tears; when ſetled and cold, Stupid; ſo this one Humour brings ſeveral Paſſions.

44. WOrds of Commendations, mixt with the Flowers of Rhetorick, make a ſweet Poſie of Joy, when they are bound up with the Beams of Pleaſant Eyes: But words of Reproach, bound up with the Wrinkles of Frowns, make a Rod to whip an Offender.

45. THey that take Self-Love for their Guide, ride in the Waies of Partiality, on the Horſe of Flattery, to the Judge of Falſhood; and they that take Reaſon for their Guide, ride in the Way of Probability, on a Horſe of Prudence, towards the End of Truth.

46. Spight,

46. SPight creeps like a Snake out of the Bank of baſe Thoughts, to ſting the name of good Fame.

47. THE Animal Figure of Mankind, I will ſimilize to an Iſland, the Blood as the Sea that runs about, the Mouth as the Haven which receive the Ships of Proviſion, which are Meat, Drinke (or Mrechandice of Luxurious and Superfluous Meats and Drinks) which cauſe many times the ruin of the Iſland; like as a Rebellious Pride, ſo the Humours of the Body ſwelling with malignity, ruinate the Body, by a ſudden Uſurpation, as dead Palſies, Apoplexies, or the like; but the exterior Senſes are the Forts, and the vital parts are like the Magazine, which as long as they are ſecured, and that there are Proviſions, they are ſafe; but if once they are taken, the Iſland is utterly loſt and ruinated; beſides, the Iſland is in great danger to be over-flowed; for the Blood, which is as the Sea, being alwaies in perpetual motion, running about Ebbing and Flowing through the narrow Veins, and large Arteries; if by chance it break through the Arteries, or over-flow the ſmall Veins, it drowns the Iſland; wherefore Chyrurgions, which are like Drayners, ſhould cut Sluces to let it out.

48. A Married life is an *Olio Podrido* of ſeveral Troubles and Vexations mixt together; and ſay the chief Meat ſhould be Turtle Doves, though they are moſt commonly Scolding Daws, yet Jealouſie is the Sauce and Broth thereto; Sickneſs and pain in Breeding and Bearing of Children, are the Limmons and Oranges that are mixed therin.

On this Diſh a Married life feeds, which produceth no good Nouriſhment, but breeds raw, indigeſted, cholerick and melancholy Humours; but a ſingle Solitarineſs is a Diſh, which is made with Ingredients of Peace, Happineſs, Pleaſure and Delight.

This Diſh produceth good Nouriſhment, and the Life oft-times invites the Muſes to feed thereon.

49. LIfe is like the Shell of a Nut, and Reputation like the Kernell therein; which if the Teeth of Time crack gently, the Kernell comes out whole, but if it crack it too ruffly, or hard, it breaks the Shell, and bruiſes the Kernel, or champs it all in pieces.

50. FRiendſhip is like to two Convex Glaſſes, where the Species come forth and meet each other.

51. THE Mind is like Nature, and the ſeveral Thoughts are the ſeveral Creatures it doth create; Forgetfulneſs is the Death, and Remembrance the Life.

52. JUſtice ſhould be a mans Governour, Prudence his Counſellor, Temperance his Friend, Fortitude his Champion, Hope his Food, Charity his Houſe, Faith his Porter to keep out all Falſhood, and to let in none but Truth; Wit his Companion, Love his Bedfellow, Patience his Miſtris or Hand-Maid, Reaſon his Secretary, and Judgement his Steward.

53. PRudence, through the ground of Miſery, cuts a River of Patience, where the Mind Swims in Boats of Tranquillity, along the Streams of Life, untill it come to the Shore of Death, where all Streams meet.

54. A Child's Brain is like ground uncultivated, and Time the Husbandman, with the ſeveral Senſes, which are as Plows, throwing up the Furrows of Conception, and ſoweth Seeds of Thoughts, from whence ſprout up ſeveral Opinions and Fancies.

55. OR a Child's Brain is like an Iſland uninhabited, and the Blood in the Veins is the Sea that doth ſurround it; but Time, the great Navigator, plants it with Strength, which cauſeth the Spirits, as Merchants, to traffique thereto; by which it becomes populated with Thoughts, and builds Towers of Imaginations; the Magiſtrates, which are Opinions, dwell therin; but the Caſtles of Fancie are for the Muſes, who attend the Queen of Wit; but all Brains are not fertile alike, but are like Iſlands that are neer the Poles, which are inhabited with nothing but Wild Beaſts, as Ruff and Rude Bears; others, though they be neerer the Sun, yet are Incipid and Barren, being full of Heaths, bearing nothing but Moſſy Ignorance, or elſe Mooriſh, being full of Boggs of Sloth, where Lives are ſwallowed up, ſinking inſenſibly; and ſome other Brains have rich Soils, but want the manuring of Education, whereby the Thoughts, which are the people, grow lazy, and live brutiſhly; but thoſe Brains that have rich Soils, moderatly peopled, & well manured, having not more peopled Thoughts than work for their Induſtry, or ſo few as not to manage or imploy every part therein; theſe

theſe Brains are fortified with Underſtanding, Governed by Judgment, Civilized by Reaſon, Manured by Experience, whereby they reape the plenty of Wiſdome, and live in peacefull Tranquillity, and being inriched with Invention, grow pleaſant with Recreations, making Gardens of Pleaſure, wherein grow Flowers of Delight; and planting Orchards of various Objects, which the ſeveral Senſes bring in; theſe grow tall Trees of Contemplations, whereon the Birds of Poetry ſit and ſing, and peck at the Fruit of Fame with their Bills of Glory; from thence they fly over the Groves of Eternity with their wings of Preſumption; but ſome Birds of Poetry light on the Ground of Recreation, there hop through the paths of Cuſtom, made by the recourſe of the peopled Thoughts, through the Meadows of Memory, in the Iſland of the Brain; and ſometimes skip upon a Stick of Conceit, wagging their tail of Jeſts; or elſe fly to the Foreſt of wild Phantaſms; but there finding little Subſtance to feed on, return with weary Wings to their place of reſt again; but in the Spring time of Love, the Nightingale-Poets ſing Amorous Sonnets in ſeveral Notes of Numbers, ſomtimes in the Dawny Morning of Hopes, or in the Evening of Doubts, and ſomtimes in the Night of Diſpair, but ſeldom in the high Noon of Fruition.

The VVorlds Olio.

LIB. II. PART II.

Short Eſſayes.

1. AS the Nightingale is the Bird of the Spring; ſo the Fly is the Bird of the Summer.

2. There would be no Twilight if there were no Clouds: for the Clouds are like the Wieck of a Candle.

3. Platonick Love is a Bawd to Adultery; ſo Romancy, and the like.

4. If a Woman gets a ſpot in her Reputation, ſhe can never rub it out.

5. It is the greateſt ſtudy in the Life of a Chaſt Woman, to keep her Reputation and Fame unſpotted: for Innocency is oft ſcandalized amongſt the Tongues of the Malicious.

6. Womens Thoughts ſhould be as pure as their Looks; Innocent, Noble, Honourable, Worthy, and Virtuous, are words of Praiſes, more proper for Women, than Gallant, Brave, Forward Spirits; theſe are too Maſculine Praiſes for the Effeminat Sex.

7. Men ſhould follow Reaſon and Truth, as the Flower that turns to the Sun.

8. Pockholes take away the gloſs of Youth from a Face.

9. Some give Women more Praiſes than their Modeſty dares countenance.

10. True Affection is not to be meaſured, becauſe it is like Eternity, not to be comprized.

11. Thoſe that would be Honoured, muſt have Noble Civilities, Gratefull Performances, Generous Liberalities, and Charitable Compaſſions.

12. A Man may be as ſoon diſhonoured by the Indiſcretion of his Wife, as by her Diſhoneſty.

13. It is better to live with Liberty, than with Riches.

14. With Virtue, than with Beauty.

15. With Love, than with State.

16. With Health, than with Power.

17. With Wit, than with Company.

18. With Peace, than with Fame.

19. With Beaſts, than with Fools.

20. There is no Sound ſo unpleaſing, as to hear Amorous Lovers, or Fools, ſpeak.

21. There is no Sight ſo unpleaſant, as Affectation.

22. A Gracefull Motion ſets forth a Homely Perſon, and wins more Affection than the rareſt Beauty that Nature ever made.

23. Wit, and *bon Miene*, and Civility, take more than Beauty, and gay Clothing.

24. Pride without State, doth as ill as State without Civility.

25. It is better to hear Senſe in mean Phraſes, than Phraſes without Senſe.

26. A Man ſhould alwaies wear his Life for the ſervice of his Honour.

27. Men ſhould have Variety in nothing, but Gainfull Knowledge.

28. It is proper for a Gentleman to have a *bon Miene*, to be Civil, and Converſible in Diſcourſe, to know Men and Manners.

29. It is more proper for a Gentleman to be active in the uſe of Arms, than in the Art of Dancing; for a Gallant Man hath more uſe of his Arms than his Heels.

30. It is more proper for a Gentleman to learn Fortification than Grammar: But what pains will a Man take in learning ſeveral Languages, wherein their Tongues are exerciſed, and neglect that Learning that ſhould maintain their Honour? which is, the Sword; the one doth but trouble their Heads, and overcharge their Memories; the other gets Honour, and ſaves their Lives; the one is onely proper for Scholaſtical Pedants, the other for Heroick Spirits.

31. A Man ſhould court his Sword as his Miſtris, and ſtudy to learn its Virtue, and love it as his Friend, which defends his Honour, to revenge his Quarrels, and guard him from his Enemies.

32. For he is the more Gallant Man that hath a Generous Mind, a Valiant Heart, than he that hath only a Learned Head; the firſt is Noble, the other Pedantical; the one gives, the other receives.

33. It becomes a Gentleman rather to love Horſes and Weapons, than to fiddle and dance.

34. And he is not worthy the name of a Gentleman, that had rather come Sweating from a Tennis-Court, than Bleeding from a Battel.

35. Men

35. Men ſhould never give Gifts, but out of three reſpects, either for Charity, Love, or Fame; and it is a good chance when they meet all in one Subject; not that one Subject ſhould be all, but all in one.

36. All Civility hath a Natural and an Attractive Quality, and, like a Loadſtone, draws Affection to it.

37. There is nothing more Noble, that to overcome an Enemy by Curteſy.

38. And there is nothing more baſe, than to inſult over an Enemy in Adverſity.

39. It is more Noble to win an Enemy to be their Friend, than when they have them in their power, to revenge their Quarrel; for it is the part of Generoſity to Pardon, as well as to Exalt.

40. It looks with a face like Generoſity, to be Gratefull.

41. There is no greater Uſury, or Extortion, than upon Curteſy; for the Lone of Money is but ten, twenty, or thirty in the Hundred; but the Lone of Curteſy is to inſlave a Man all his life.

42. Yet Gratitude is nothing but to pay a Debt: for if one Man ſave another Mans life, and he returns with the hazard of his own, he hath paid him what he owed him; but if he looks for it oftner than once, its Uſury; than twice, it is Extortion.

43. It is Commendable to Cenſure like a Noble and Merciſull Judge, not like a Wicked Tyrant.

44. Who would eſteem Fame, when the Cruel and Wicked ſhall many times have Fortune befriend them ſo, that they ſhall live with Applauſe, which is Fame; and the Virtuous, and Well-deſerving, ſhall be ſtabbed or wounded with Reproach, which is Infamy; ſo that Fame is like a great King, and Fortune the Favourite.

45. Every one cannot be a *Caſar*, or an *Alexander*; but there muſt conſpire ſuch Times, Ages, and Actions, and Minds together, to produce ſuch Exploits.

46. Humility is the way to Ambitious ends; for few come to them by Pride, but by Time-ſerving, or Bribery.

47. For ſeeming Humility is the Tower whereon Ambition is built; and Pride is the Pinnacle, where Envy is an Engin, to pull it down.

48. Nature makes, but Fortune diſtributes.

49. God by Fortune doth not alwaies protect the Honeſt from the Envious of the World, or Accidents of Chance.

50. It is as impoſſible to ſeparate Envy from Noble and Great Actions, as to deſtroy Death.

61. Power is like unto Love, it is the ſtrongeſt when it is drawn to one point; for Power divided, is weak; ſo is Love; or like the Sun, when the Beams are gathered together into one point, it burns.

52. Kings deſire Power, becauſe they would be like to a God; but Tyrants may be ſaid to keep their Power by the ſweat of their Brows.

54. To

54. To keep the Common People in order, they must be awed with Fear, as well as nourished with Love, or flattered with Hopes.

55. What hopes can People have of a King to govern a Kingdome, when he doth not reform his own Houshold, but lets it run into Faction and Disorder?

56. The Service to Kings, is Allegiance.

57. The Service to Nature, is Self-preservation.

58. The Service to God, is a Pure Life, and Unfeigned Love.

59. The Reward from Kings, is Outward Honour.

60. The Reward from Nature, is Death.

61. The Reward from God, Eternal Life.

62. Every one is afraid of Tyrannie that is under Subjection; but when Tyrannie turns from it self to Clemency, then Love comes where Fear was.

63. The best way for Princes to keep up Authority, is to make good Laws, to distribute Justice, to correct Vice, to reward Virtue, to countenance Industry, to provide for the safety of Nation and People.

64. A Man that suffers all Injuries, is a Fool; but to suffer some, or to suffer a Moderation, is Patience.

65. For Patience is the way to Folly, as Fury or Choler to Madness.

66. To put up, or pass by an Injury from those that have power, seems to proceed from Fear; but to pass by an Injury from the powerless, seems Heroick.

67. Of all Virtues, Patience hath the fewest Passions mixt with it; and though it seems unsensible, yet it seeth clearly into its own Misfortunes; for Patience belongs to the Misfortunes that concern a Mans self.

68. Yet Patience should not be a Bawd to a Mans ruine.

69. There is none can be so patient as those that have suffered much.

70. The Designs of Hate are easier followed, and oftner practiced, than of Love; for one may easier take Revenge of a Foe, than deliver Life and Liberty to a Friend.

71. There is none so apt to revenge, as those that have been forgiven.

72. There is none so sorrowfull, as those that want Means, and Waies to make Satisfaction.

73. Many times Guiltiness is more confident than Innocency.

74. There is as much difference betwixt Pleasure and Joy, as Sorrow and Melancholy; for one disorders the Spirits, the other composes them. An overplus of Joy, is like those that are drunk, for it makes the Head of Reason dissy. There are many sorts of Melancholy, but Love-Melancholy makes them cry out, O Pleasing Pain, and Happy Misery.

75. There is a fix'd Grief, and a moving Grief; the one hath neither Sighs nor Tears, but seems as a Marble Pillar; the other breaks

breaks into Complaint, and pours it ſelf forth in Showers of Tears; Yet there are many ſorts of Tears; for there are Tears of Joy, and there are Tears of Sorrow, and Tears of Anger, Tears of Pity, and of Mirth; and in all Paſſions, Tears are apt to flow, eſpecially from moyſt Brains: But deep Sorrow hath dry Eyes, ſilent Tongues, and aking Hearts.

76. When the Spirits are wearied with Grief, they fall into a Melancholy Weeping, and then are ſetled with a compliance to time.

77. Paſſion will riſe in the defence of Honour, and the Tongue will diſplay the Paſſion.

78. For all we call Love, is Friendſhip, which is begot by agreeable Humours, or received Curteſies, or a Reſemblance of Parts, which is alterable: but there can be no true Love, but upon the unalterable God.

79. There are waies to perfect Love, but no Body can arrive to the Journeys end, untill they come to Heaven, becauſe there is no Perfection in this World; and there can be no perfect Love, but upon a perfect Object.

80. They that love much, can never be Happy; for the Torment of what Evil may come to that they love, takes away the ſweetneſs of what they enjoy: Thus the fear of Loſing is more unequal than the pleaſure of Enjoyment.

81. The Root of Love is like a Rock, which ſtands againſt all Storms; but Wantonneſs is like the Root of a Flower, that every Worm may eat thorow.

82. Envious Perſons, and Lovers, are the greateſt Flatterers; the one flatters to hide his Envy, the other to pleaſe the Beloved.

83. Thoſe Affections are ſtrongeſt, that Nature and Education have linkt together, not onely by Birth, but by Converſation: for as Birth moſt commonly gives a likeneſs of parts, ſo Converſation breeds a reſemblance in humours and diſpoſitions; the one begets a likeneſs in Body, the other of Minds, or Souls.

84. There is no Sound ſtrikes the Ears ſo hard, as the report of Death, eſpecially when Affection opens the Dore, and lets the Meſſenger down into the Heart.

85. True Love is an Affection, which is very difficult to ſettle, and hard to remove, when once placed.

86. To move Paſſion, rather belongs to the Orator than the Poet; for a Poet is a Creator of Fancy; and Poetry rather makes than perſwades: But indeed that which moves Paſſion moſt, is rather by Sound than Senſe; witneſs Muſick, which is the greateſt Mover of Paſſion. Thus Muſick moves Paſſion more than Reaſon; but Poetry is rather to delight the Wit, than perſwade the Reaſon.

87. There is as much difference in Wit, as there is in Pictures; for every Picture is not drawn by *Apelles*; and as ſome Painters are but for Sign-poſts, ſo ſome Witsa re onely fit for Ballads.

88. One and the ſame Tale, told by ſeveral Perſons, makes great difference in the Affections of the Hearers.

89. A witty Deſcription in Diſcourſe, paints a lively Deſcription in the Mind.

90. A Tranſlator acts the Perſon of an Author, where moſt commonly the Author is repreſented to his advantage.

91. There are a greater number that write more wiſely, and learnedly, than delightfully.

92. Thoughts, when they run too faſt, or are preſt too hard, may deſtroy the Body by the diſtempering of the Mind.

93. To have a Fixt Thought, is to draw the Imaginations to a point.

94. Though the Underſtanding be clear, yet the Utterance may be inſtructed, if the Tongue be not filed with the Motion, to make all run ſmooth and even.

95. Some have more Words than Wit, and more Wit than Judgement.

96. And others have more Years than Experience, and more Experience than Honeſty.

97. Some have more Law than Policy.

98. Some have more Ambition than Power, and more Power than Juſtice.

99. Secret Meetings, Soft Whiſperings, or Dumb Shews, have moſt commonly evil Deſignes.

100. The dark Minds of Men are deceitfull.

101. It were baſe for a Man or Woman to lay a Blemiſh upon thoſe that have given them an honorable Reputation.

102. Many that wiſh their Enemies Confuſion, yet would not betray them to it.

103. I had rather hear what my Enemy can ſay againſt me, than what my Enemy can ſay for me: for there are none ſo good but may have ſome Faults, which their Enemy is more apt to find out than their Friends, much leſs themſelves.

104. Thoſe perſons that are railed at, ſeem Nobler than thoſe that are humbly commended.

105. Many Commendations ſeeme little better than Scorns, when to be railed at ſhews a Supreme Power of their Evill.

106. Speakers are like Doggs, that bark when they dare not bite.

107. It is an unthankfull Office, to decide other mens Quarrells: for moſt commonly he is hated on both ſides, as a Friend to neither, becauſe he ſeems a Friend to both.

108. Thus a Judge moſt commonly is never beloved, neither of thoſe he judges the Cauſe for, nor thoſe he judgeth the Cauſe from; the one, becauſe he thinks he had wrong; the other becauſe he thinks he had nothing but what is his own.

109. So none gain by Quarrells but Lawyers, whoſe Fees are begot by Diſcord.

110. It is a great happineſs when one can take his Pleaſure, and execute his Duty at once.

111. Some

111. Some are ſo Ambitious and Envious, as when they cannot hope to be the Higheſt, they would be content to be Miſerable to ſee all others ſo,

112. The true uſe of Riches to Noble Minds, is to make others happy aſwell as themſelves; but not ſo as to make themſelves miſerable, by imploying and beſtowing all upon others, ſo as to leave none for themſelves, for that were Vain-Glory.

113. It is not every Ambitious and Aſpiring Spirit, that can do brave and great Actions.

114. Thoſe Minds that are pure are not to be ſullied or moved towards ill, either by wanton Words, or immodeſt Actions; they can no more corrupt their Thoughts, than they do Angels; for thoſe that are Chaſt, take more delight and pleaſure in their pure and unſpotted Thoughts, than the Amorous Lovers in their conceived injoyments: for Nature is not aſhamed of her own Works, but of the abuſe of her Works; for as the Wiſe and Veruous are the chiefeſt and perfecteſt of her Works, ſo the debauched and fooliſheſt are the greateſt defect.

115. Dreams are the overflowing of the Brain, and Sleep ſtops the Senſes, as Sluces are ſtopped with Mud.

116. A diſcourſative Wit, is to play with Words, rather than to talk with Senſe on the ground of Reaſon; but to talk on Reaſon is to abate Words, and to multiply Senſe. I ſay, thoſe ſhall generally pleaſe moſt that give ear to what is ſaid, than talk moſt themſelves.

117. Our natural Engliſh Tongue was ſignificant enough without the help of other Languages; but as we have merchandized for Wares, ſo have we done for Words, but indeed we have rather brought in than carried out.

118. There are Gifts of Affectionate Love.
Gifts of Generoſity.
Gifts of Charity.
Gifts of Vain-Glory.
Gifts of Fear.
Alluring Gifts, and Bribes, that are Gifts of Covetouſneſs.

119. The Mind is like a God, an Incorporeal thing, and ſo Infinite, that it is impoſſible to meaſure the Mind of Eternity.

120. Deſires are like the motion of Time, ſtill running forward, and what is paſt, is as if it had never been.

121. The Vapour that aſcends to the Head, is a great Inſtrument to the Wit, as groſs Vapours clog it up, cold Vapours congeale it, hot Vapours inflame it, thin and ſharp Vapours quicken it; ſo ſeveral ſorts of Vapours make variety of Wits; and the ſeveral Figures, Works and Forms that the vaporous Smoak doth raiſe, cauſe ſeveral Fancies, by giving ſeveral Motions to the Brain.

122. As Perfumes make the Head ake, ſo, many times, Proſperity makes the Heart ake.

123. Ceremony is the ground of all Obedience; for where

there is no Ceremony, the Gods are neglected, and Kings depose themselves by the neglect thereof.

124. Complements are the worst sort of Conversation, besides, they are not sociable. Truth holds no Intelligence or correspondency with Complements.

Of several Opinions. Essay 125.

SEveral Opinions, except it be in Religion, do no harm, if no good; for Opinions are the greatest entertainers of Time, and a chief Companion in mans life; for Opinions are Chatting Gossips, to pass away the idle time; for although Man complains of the shortness of Life, and swiftness of Time, yet he hath most commonly more than he can well tell how to spend his Life with; for most men seek waies to pass Time withall; and if the World were equally, amongst Mankind and Industry, divided, yet he would find little Variety of Imployment; so that Mans Life is busied more with Thoughts than Actions.

The strength of erroneous Opinions. Essay 126.

HOW strong did men believe against the *Antipodes*, as one man believing such a thing to be, was put out of his Liveing, when in after Ages it was found a Truth? How strongly did many Ages believe that the Torrid Zone, or Ecliptick Line, was not Habitable, which now is found the most temperate Climate? How strongly did *Europe* believe that all the World was discovered, and yet afterwards so much found out, as it seemed another World? and many believi'd that the Earth was flat and not round, but *Cavendish*, *Drake*, and others, rectified that Error; and many other Examples might be given. So that Opinions are alwaies in War, with Factious Sidings, and men become their Champions either with the Pen or Sword; but the ignorant men are the stronger in their belief in Opinions; for searching gives Doubts, aswell as discovereth the Truth, and it is Doubts that disturb the Peace, either of the Mind or otherwaies, when Truth commonly closeth all differrences; so men travell in their Thoughts to spy out the Secrets of Nature, and find out Reason, to perswade them to new Opinions, which may be as far from the Truth, as the old ones which they fling off; for Nature is too various to be known, and her Curiosities too subtil to be understood; but men are so strangely delighted with what is new, that those men that have found a new Opinion are absolute to judge and rule over all others; such Reputation Singularity begets.

The

The ſtrength of Opinions. Eſſay 127.

SO ſtrongly do men wedge or rivet Opinions with the Hammer of a confident belief, that it is, in many, impoſſible to remove them frō thm, though they are moſt ridiculous & fooliſh, but eſpecially when they are begot of their own Brains, and all thoſe that do not adhere to them ſhall be accompted as their Enemies; So much doth Opinion ſway and rule in the mind of Man more than Truth doth; for though ſome Opinions jump upon Truth, yet it is a thouſand to one when they meet; And when the Truth is found, it is no longer an Opinion, but Knowledge; yet it is leſs eſteemed when it is found, which makes that Saying true, *That Ignorance is the Mother of Admiration*, which Admiration begets an Eſteem, and ſets a Value upon they know not what: Wherefore he is a very wiſe man, that can rule his Opinions with Reaſon, and not let his Opinion overbear his Reaſon, and to lead him from himſelf; Yet Opinions ſhould not be ſleighted nor contemned without Examination or Triall, though they be never ſo ſtrange and unlikely, untill the Errour be found out; but not to rely upon them, or to be ſo bound that they will make no queſtion againſt them; for an Opinion is but a gueſſe of what may be a Truth; but men ſhould be as free to Opinions as Opinions to them, to let them come and go at pleaſure.

The Opinions of ſome Philoſophers. Eſſay 128.

IF it be, as ſome ſay, that the Firſt Matter was from all Eternity, it is a Deity; And if Nature, which workes upon that Matter, was from all Eternity, it is a Deity; and God, the Order of Nature from all Eternity: For what had no begining, ſure is a Deity. Thus Philoſophers by their Arguments make three Deities, although they hold but one.

Of Power. Eſſay 129.

THoſe have not an abſolute Power that Oportunity can break, but he that hath aſſurance of a Continuancy; wherefore Fear gives not ſo much aſſurance as Love; for Fear is jealous, and therefore would be ready to break all Bonds of Authority; But Duty and Love are conſtant and carefull to keep Unity, which is Peace. Love gives Obedience with Joy, Fear gives Obedience with Murmure, and Murmure is a Forerunner of Rebellion; wherefore he that hath moſt Love hath moſt Power.

Of

Of Love. Eſſay 130.

PUre and true Affection is not to be meaſured by the length of Years, nor weighed by the Wealth, nor compaſſed by the Life: for neither Meaſures, Scales, nor Compaſſes can take the Weight, the Breadth, the Height, the Depth, nor compaſs the Circumference.

Of the Senſes. Eſſay 131.

AND thoſe that have their Senſes perfect and much imployed with Varieties, muſt needs know more than thoſe that have them defective, or not practiſed; yet the Senſes make not the Underſtanding, but the Brain; and not the Brain only, but ſuch a tempered Brain, or ſuch a moved Brain; But ſome Brains move like Pulſes, ſome being diſtempered, as beating either too ſlow or too quick; but when the Brain moves even and ſtrong, it ſhews a healthfull Underſtanding; when it moves even, ſtrong, and quick, it ſhews there is much ſpirit of Fancy, or blood of Invention.

Of Melancholy. Eſſay 132.

MElancholy, of all other Humours is the Activeſt, buſying the Mind of Man with vain Imaginations; ſhuffling the Thoughts, cutting the Paſſions, Cozening themſelves, and loſing the Judgement; this Humour proceeds from the ill-affected Body, rather than from an ill-affected Mind; It only lives and is cheriſhed in the Mind, but is bred by a weak Stomach, and is born from an ill Spleen; but Grief, Sorrow, and Sadneſs are bred in the Mind, begot by an outward effect: So Melancholy Men may be ſaid to be Idle, or Muſing, but not Sorrowfull or Sad; for they take more pleaſure in their Melancholy, than others in their Mirth; but thoſe that are Melancholy are as great a Puniſhment to their Friends, as a ſweet Happineſs to themſelves.

Of a dull or Melancholy Diſpoſition proceeding from the Body, and the Melancholy proceeding from the Soul. Eſſay 133.

I Cannot call it Melancholy, but rather a dull Diſpoſition, which is cauſed by a heavy black Humour, or a cold thick humour, or a ſlimy glaſſie humour, or a ſharp Vitreol bred in the Body

Body; which penetrates the Body as it were, or ſtupifies the Senſes, and quenches the Natural Heat. Thus the Body, like Stone, Walls up, or impriſons the Soul, or Mind, wherein it can neither be Active nor Free; this cauſeth a dull and ſad Diſpoſition, which kind of Diſpoſition hath few Deſires, and reguards not any thing, nor takes pleaſure in Life, but lives as if it lived not.

Where true Melancholy is a ſerious Conſideration; it examines the Worth and Nature of every thing; it ſeeks after Knowledge, and deſires Underſtanding; it obſerves ſtrictly, and moſt commonly diſtinguiſheth judiciouſly, applyeth aptly, acteth with ingenuoſity, uſeth Time wiſely, lives honeſtly, dies contentedly, and leaves a Fame behind it.

Where a dull Diſpoſition is laſy and idle; neither conſiders, nor obſerves, but lives like a carved Statue; dies like a Beaſt that cares for no Monumental Remembrance.

The variety of Wit. Eſſay 134.

Mercury is feigned the Patron of Theeves, becauſe *Mercury* is Eloquent, and Eloquence ſteals away the Hearts of men by conſenting to follow after the perſwaſions of Rhetorick; ſo he is feigned to be the moſt talkative God, becauſe the chief part of Rhetorick lies in the uſe of the Tongue. Wit is the God of Fancy, a world of Arts, a Recreation to time, a Diſpoſer of Paſſions; it ſweetens Melancholy, dreſſes Joy; it quenches Fears, raiſeth Hopes, eaſeth Pains; an Orator of Love, and a Denier of Luſt; It mourns with Sorrow, mends Faults; it moves Compaſſion, begs Pardon; a Perſwader to Virtue, an Adornment to Beauty, a Veil to Imperfection, the Delight of Life, Muſick to the Ears, a Charm to the Senſes; it is a Child of the Brain; it is begot by Experience, and fed with Heat. Wit is like *Proteus* in ſeveral Forms, as the Arms of *Mars*, *Joves* Thunderbolt, *Neptunes* Trident, *Plutos Cerberus*, *Vulcans* Net, *Pallass* Lance, *Apollos* Harp, *Circes* Wand, *Minervas* Loom, *Mercuries* Rod, *Venus* Doves, *Pans* Pipe, *Cupids* Arrow, the Center of the Earth; it is *Boreas* to Raiſe Storms, it is *Zephyrus* to refreſh, it is Revenges Sword, and Deaths Sith, Glories Throne, Beauties Pencil, Oblivions Reſurrection, the Worlds Delight, Lifes Guide, Loves Fire, Fames Trumpet, and the Mother of Nature. So he that hath a true-born Wit hath all.

Of Poets. Eſſay 135.

POets do ſomtimes like Painters, that draw an excellent Beauty, but give it ſuch a Dreſs that it neither becomes it, nor will it laſt in faſhion, in all places or times: ſo Poets may have excellent Fancies, but clothe them in ſuch harſh and vulgar accuſtom-

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ed Language, as they become Deformed.

There are three ſorts of things go to a good Poet, *Viz.* Fancy, Number, and Rhime; To converſe with Poets, ſweetens the Nature, not ſoftens it, to make it Facile, but civiliſeth it, making it Curteous, Affable and Converſable, Inſpiring the Mind with High and Noble Fictions.

Diſguiſement by Deſcription. Eſſay 136.

AS ill Painters, in ſetting out the Beauty of the External, do oft leave to Poſterity, of well form'd Faces a, deform'd Memory: ſo weak Writers in deſcribing of the Virtue of the Internal, and the gallant Actions of a Life, either by their mean Rhetorick, or weak Judgement, the moſt Perfect and Princely men, are deſcribed with a defective Repreſentation.

Of Paſſionate Expreſſions. Eſſay 137.

There is difference betwixt Baſe and Tenor.

PAſſionate Verſes or Speeches muſt not be read in a Treble Note, but in a Tenor, and ſomtimes full as low as a Baſe, eſpecialy when the Paſſion is high ad elevately expreſt, for then the Voice muſt be ſad or ſolemn, which moves in Deſcending, not Raiſed Notes, which are Light and Aery, raiſing their Tone to a whyning Tune, that is like a ſqueaking Fiddle or a ſqueaking Voice; but a ſerious Speech, a Solemn Note, and a Sober Countenance muſt be joyn'd together to expreſs a ſad Paſſion to the life; beſides, the words muſt be ſpoke Soft and Gentle, and not preſt and ſtruck too hard againſt the Lips, or Teeth, or Tongue, but they muſt be pronounced Swiftly and Harmoniouſly; to move the Heart to pity, the Eyes to be filled with Tears, and to draw the Soul, as it were, through the Ears, to feed on Melancholy.

Of Tranſlation. Eſſay 138.

WE are given much, in this latter Age, to Tranſlation, and though Tranſlation is a good Work, becauſe it doth not only divulge good Authors, but diſtributes Knowledge to the unlearned in Languages; yet Tranſlators are but like thoſe that ſhew the Tombs at *Weſtminſter*, or the Lyons at the Tower, which is but to be an Informer, not the Owner of them.

Eſſay

Eſſay 139.

ALthough Accidents give the Ground to ſome Arts, yet they are rude and uneaſy untill the Brain hath poliſhed them over.

True it is, the Senſes moſt commonly give the Brain the matter to work on, yet the Brain forms and figures thoſe Materials, and diſperſes them abroad, to the uſe of the World, by the Senſes again: for as they came in at the Ear and the Eye, or the Taſte, Sent, and Touch; ſo they are delivered out by the Tongue and Hands.

Eſſay 140.

IT is worthy the Obſervation, to regard the odd Humours of Mankind, how they talk of Reaſon, and follow the way thereof ſo ſeldome; for men may as eaſily ſet Rules to Eternity as to themſelves; for the Mind is ſo intricate and ſubtil, that we may as ſoon meaſure Eternity as It.

Of Dilation and Retention. Eſſay 141.

A Dilation cauſeth as much weakneſs as Contraction; Dilation cauſeth weakneſs by the Diſuniting the United Forces, and ſetting them at too great a Diſtance; and Contraction binds them up too hard, not giving, as we vulgarly ſay, Elbow room.

The VVorlds Olio.

LIB. II. PART III.

Of the Britains.

THE Britains of *England* were a Valiant People, but that they had not skill of Arms anſwerable to their Courage, as the Romans had; yet *Caſar*, and all the Emperours, could not conquer that Iſland in ſo ſhort a time as *Alexander* had conquered moſt part of the World; therefore it ſeems their Courage was great, ſince their Skill was leſs, and could make it to the Romans ſo difficult a Work: For *Britain* was like a Body diſjoynted, or rather ſeparated Limb from Limb; for it was not joyned in one Body, but divided amongſt many Petty Kings, which made it weak; for being not united, the Body hath little power; without the Legs do uphold, and the Eyes do direct, and the Arms do defend, it is an eaſy thing to throw down a Criple; but it was a ſign the Spirit was ſtrong in this Criple, that could reſiſt ſo long againſt a Giant, as the Romans were: Therefore *Britain* was worthy of Praiſe, ſince their Courages defended them ſo long.

Of King James.

KIng *James* was ſo great a Lover of Peace, that rather than he would loſe the Delights of Peace, he would lye under the Infamy of being thought Timorous; for in that it was thought he had more Craft than Fear.

Of Queen Elizabeth.

QUeen *Elizabeth* reigned long and happy; and though ſhe cloathed her ſelf in a Sheeps skin, yet ſhe had a Lions paw, and a Foxes head; ſhe ſtrokes the Cheeks of her Subjects with Flattery, whilſt ſhe picks their Purſes; and though ſhe ſeemed loth, yet ſhe never failed to cruſh to death thoſe that diſturbed her waies. Her Favourites for Sport, ſhe would be various to, ſometimes in Favour, and ſometimes out of Favour, as *Eſſex*, *Leiceſter*, *Ralegh*, *Hatton*, and the like: But ſhe ſtuck cloſe to her old Counſellors and Favourites, *Burleigh*, *Walſingham*, and the reſt. Neither did the firſt Favourites get ſo much as the laſt, *Ralegh* got not ſo much as *Burleigh* did; ſome may ſay, becauſe they ſpent more, they laid up leſs; but vain Favourites get more Enemies to themſelves, and Hatred to their Princes, than Profit to themſelves; for the ſight of their Vanities makes the People remember their Taxes, and think that their Prince hath poled from their Purſes to maintain their Vanities; and their Prince thinks they have given them more, becauſe they ſhew what they have, and many times more than they have: But the Wiſeſt ſave, and lay it up, till the Envy is paſt, and the Tax forgot. But Queen *Elizabeth* maintained more forein Wars at one time, than any of her Predeceſſors before her, and yet without the Grievance of the People; for it was not ſo much out of their Purſes, as the Prizes ſhe got by Sea; for though the King of *Spain* had the Honour of being Maſter of the *Indies*, yet the Queen of *England* had the Honour of being Miſtris of the Sea; ſo her Ships were her Mines, to maintain her War againſt him.

Of King Henry *the Eighth.*

KIng *Henry* the Eighth was a Politick Prince; for as Favourites make uſe of their Prince, ſo he made uſe of his Favourites; for when they could do him no more ſervice, he turned them over to the Hangman, to ſatisfie his People; and thoſe that he favoured, had the blame with the puniſhment, and he received the profit. He was not like *Edward* the Second, for his Favourites coſt him his Crown and Life. I obſerve, that ſoft natures are apt to be cruſht, and very hard natures are apt to be broken in governing; therefore ſevere, but not cruel, mercifull or kind, but not credulous, reign happieſt. But *Henry* the Eighth ſpent great Sums of Money, as that which his Father left him, and that which he had out of *France*, then the vaſt Sums he raiſed out of Monaſteries, yet no great advantage redounded to his Kingdome: But his Expence was much to keep Peace abroad,

abroad, by making Friends in thoſe Kingdomes that were fallen out: But moſt commonly thoſe that ſtrive to make Peace amongſt others, bring War to themſelves, although I cannot ſay he had much War.

Of pulling down of the Monaſteries in Henry *the Eighths time.*

SOme wonder that *Henry* the Eighth did pull down and deſtroy ſo many Monaſteries as were in *England*, which had ſtood ſo long, without Oppoſition: but it was likely that the Oppoſition could not be great; for firſt, the People were perſwaded in ſome part, by the Doctrine of *Luther*, to diſlike the Tyrannie of the Pope; for firſt, it eaſed their Purſes and their Perſons, the one from *Peter*-pence, and the like, and the other from hard Penance; the next, the Gentry and the Nobles thought of the gaining of the Houſes, and Lands, and Liberty; the King for the bulk of their Wealth; ſo the King, Nobility, and Commons, and all had ends in it; and where the King follows the Commons, an Innovation is eaſy; or I may ſay, an Innovation is eaſy where the King follows the People.

Of Juſtice in Commonwealths.

IT is to be obſerved, that there is little Piety or Juſtice in Cities, or Countryes, or Nations, that are overgrown with Proſperity, or oppreſſed with Adverſity; for Proſperity makes them ſo proud, as they are as it were above Juſtice; and Adverſity doth ſo deject them, as they grow careleſs of Juſtice, ſo that either way they grow into Barbariſm: But as Virtue is a Mean betwixt two Extremes, ſo it keeps in the Mean in all Eſtates, the Virtue of Proſperity is Temperance, and the Virtue of Adverſity is Fortitude.

Of Henry *the Seventh.*

IT was not ſo much the Wiſdome of *Henry* the Seventh that gave him the Crown, as his Good Fortune in having a Tyrant Oppoſer, on which the Peoples fear was above their feeling; for they did apprehend more Tyrannie than they found in the time that *Richard* did reign; for he made more good Laws in the time of his Reign, than had been made in the Reign of many Kings before or after him: But the Peoples miſtruſt cannot be ſatisfied with any Act, let it be never ſo juſt or profitable, but by their abſence, which they never think far enough, untill they go to the Shades of Death; and many times that which they believe will

will prove the beſt for them, proves the worſt, becauſe they follow not Reaſon, but Will: For *Henry* the Seventh, whom they thought to be moſt happy under, proved but a Tyrant in his Acts, although a Saint in his Words; for he brought, by the means of Projecting and Informing Knaves, the greateſt, or indeed all Eſtates, to be Forfeited, and ſo to be Compounded for, by which he raiſed great Sums of Money, to the ruining of many Antient Families; yet he reigned peaceably moſt part of all his time, which many a better and juſter Prince had not the fortune to do.

Of the Emperors.

MOST commonly it may be ſaid of Kings or Governors, as they ſay of *March*, It comes in like a Lion, it goeth out like a Lamb; and when it comes in like a Lamb, it goeth out like a Lion.

But when a Man deſires to raiſe an Empire, or himſelf to be an Emperor, he flatters the People; but when he is once become Emperor, he makes the People flatter him.

Cæſar might have proved a good Emperor, but he had not time to be an ill one.

Auguſtus Cæſar was a wiſe Prince; he knew there was no way to ſettle the new-born Empire, and to enjoy it peaceably, but by gaining the Love of the People; not by the baſe ſervile way of Flattery, but by executing Juſtice, and making wiſe and good Laws.

Tiberius was a good Prince, whilſt the memory of *Auguſtus* laſted in the Minds of the People; and a wiſe Prince, that he could diſſemble his Humour ſo well, and ſo long; and none was ſo fit as *Aſcianus* to bring him to bed of his great-belly'd Cruelty. *Tiberius* was of a lazy diſpoſition, as we may know by his ſolitary and luxurious life.

Nero came too ſoon to the Empire to reign well; Vanities, the Rulers of Youth, deſpiſe Prudence, and Temperance, the Companions of Age; his Vanities bred Vices, his Vices bred Fear, Fear bred Jealouſie, Jealouſie bred Tyrannie, Tyrannie bred Conſpiracy, and Conſpiracy Deſtruction; in brief, he had not Age enough to poyſe him; he killed himſelf more out of Fear than Courage. Both the *Neroes*, the Uncles, and the Coſen, were much of a humour.

Nero Germanicus, his Son; he was Proud, Cowardly, Effeminat, Envious, Vainglorious, Covetous to get, Prodigal to ſpend, Cruel without Craft, and Mad; he was not wiſe enough to rule his Empire, nor temperate enough to govern his Vanities, nor couragious enough to diſſemble his Fears, or be a good Prince.

As for *Claudius* the Emperour, he was more learned than wiſe, and

and he had more good Nature than Conſtancy; and whatſoever ill he did, he was ſeduced to do it by thoſe he loved. True it is, he was of an eaſy Diſpoſition, but that proceeds more from a good Diſpoſition in Nature, than an evil one; and it rather comes from Love than Hate, although the Effects be all one; for he that is eaſily perſwaded, and ſuddenly believes, commits more Cruelty by his Credulity, than diſtributes Juſtice by his good Nature.

As for *Galba*, he had too narrow a Soul for ſo great an Empire; for the Vices of Age and Covetouſneſs had got hold of him: he was Old and Crazy; he had no Generoſity to entice, nor Sweet Behaviour to win, nor Oratory to perſwade, nor Induſtry to order, nor Faith to perform; and whatſoever Man hath theſe Faults, muſt needs get more Enemies than Friends.

As for *Otho*, he had not Patience to try his Fortune, neither lived he ſo long as any one could judge of his Government: he was better beloved of his Souldiers, than fortunate in their Succeſſes; beſides, he was beloved more of the People after he was dead, than when he was living; but whether he killed himſelf for the grief of thoſe Souldiers that were loſt, or fear of the loſs of the reſt, or for fear of himſelf, it is doubtfull.

Vitelius was cruel, gluttonous, and of an unworthy nature.

For *Veſpaſian*, he was very greedy of Gain, to the height of Covetouſneſs, and yet he was very Generous; for whatſoever he got, though ill, yet he beſtowed it well: he was a very mercifull Prince, and very few Faults to be found in him. He ſprung from a Family of no great growth.

Titus Flavius, Son to *Veſpaſian*; he was ſo good, there cannot enough be ſaid in praiſe of him; he was a Wiſe Prince, and a Juſt Prince, a Mercifull Prince, and a Loving, Temperate, Carefull, and Religious Prince; he ſeemed to have more Goodneſs in him, than were waies or means to expreſs it; he was Valiant, Learned, Mild, Patient, Induſtrious, Skilfull in all Arts, and Majeſtical.

Flavius Domitianus was Cruel and Vainglorious; he followed not the ſteps of his Father, nor Brother. I obſerve, Ill-born Natures cannot be bettered by Good Examples, nor warned by Ill Examples: for all the Cruel Emperors came to Untimely Deaths.

Of Pompey *with* Cæſar.

SOme praiſe *Pompey*, and ſay, He was a faithfull and loving Citizen of *Rome*; a Father, in defending the Laws and Liberties; and a Martyr, in dying in the Cauſe.

Others diſpraiſe him, and ſay, It was Envy to *Cæſar* that brought him out againſt him, more than for the Publick Good; and that if *Pompey* had had but the ſame Fortune, he would have taken upon him the ſame Command.

Others

Others again praiſe *Cæſar*, and ſay, that he was forced to uſe his Power and Arms againſt the Senate, out of neceſſity, the one, being much in Debt, having exhauſted his Eſtate, the other, in defence of his Life, knowing the Senate would accuſe him inſtead of rewarding him for his good Service; and that Rational Men may judge, by the ſucceſſion of Story, that he was neceſſitated, and that Fortune being on his ſide, gave him greater Hopes, and higher Deſigns, which he thought not at firſt on; and that he had Reaſon, though he had not been neceſſitated; for though the Roman Government began from a Low and Mean Beginning, yet it came to be the moſt Powerfull and Famous, whilſt Mediocrity ruled amongſt them: for at firſt their Poverty made them Juſt, not daring to do Wrong; and Prudent, in providing the beſt waies and means to keep and raiſe themſelves; and Valiant and Induſtrious, to defend themſelves, and to increaſe their Dominions. Thus Virtues begot their Strength, and raiſed their Fame: But their good Fortune brought Plenty, and Plenty Pride; the one runs into Luxury, the other into Ambition; and Ambition begot Factions ſo much, that in the latter daies of their Government, though it was called a Republick, yet every Man was ſtriving to be Chief, and ſetting up for themſelves. And, ſay they, why may not *Cæſar* think himſelf as fit to be Emperor as any of his Fellow-Citizens, ſeeing the Government would change? And that it was as great an Injuſtice, when he cannot do another good, to do himſelf wrong, as to do another wrong, and do himſelf no good, or to do himſelf and another wrong; for how often was it aimed at by *Sylla Cataline*, and many more, though not ripe untill *Cæſar*'s time? ſo that *Cæſar* had not onely Neceſſity and Opportunity but Juſtice to perſwade him, on his ſide; for any Government is better than none; for they were come almoſt to that paſs, that there was no Unity; for every Man was againſt one another, but onely ſided when they ſaw a particular Riſe. But the general Faction fell into two hands, the one for a Republick, the other for a Monarch, wherein the Monarchical Faction prevailed, wherein *Cæſar* was Chief; and it may be a queſtion, whether the other Faction did not take the Republick onely for Name, but had a Monarchical Deſign? But, ſay they, Envy, that is the Enemy to all Good Succeſs, would have diſclaimed againſt the other ſide, if they had had the ſame Fortune; for Envy dyes not when Action ceaſeth, but lives as long as Honourable Fame ſurvives; and that Good Fortune made *Cæſar* ſeem Ambitious, and *Pompey* more humble by his Ill; for though Good Fortune hath many Friends, and more Followers, yet it is to the preſent Condition. But to conclude, that *Cæſar* was Valiant, Witty, Induſtrious, Sweet-natured, and Bountifull, Gratefull, Conſtant to his Friends, and Mercifull to his Enemies, ſhew by his Acts; and for his Valour, he fought many Battels upon great Ods and Diſadvantages, and hazarded his Life other waies

waies many ſeveral times. Others diſpraiſe *Cæſar*, and ſay, he was a Traitor, an Uſurper, and naturally Cruel, but what he hid artificially with Prodigality to compaſs his Ends; and that he was a Coward, and bought more Victories by his vaſt diſtributions of Provinces, and other Gifts, than were truly got by his Courage, or Conduct. But the Factions of *Cæſar* and *Pompey* dyed not when their Wars ceaſed, but have lived ever ſince amongſt the Hiſtorians; for they cannot praiſe one ſo well, unleſs they diſpraiſe the other; for to praiſe, or diſpraiſe them both, would have made their Theme ſo ſhort, they ſhould have little to write on; for Diſputes both lengthen and heighten. But there are moſt commonly more faults found by Hiſtorians, than Applauſes; but Writing hath as great a defect as Government in Commonwealths and Armies, though of leſs Conſequence. But, they ſay, Men of Action have two ſides, a good ſide, and a bad ſide, and ſome take the good ſide of *Cæſar*, and the bad of *Pompey*; others, the good ſide of *Pompey*, and the bad of *Cæſar*; but the bad ſide lyes more open and broader than the good, which makes it ſo often beaten upon by Envy; for Envy diſcovers the one, and veils the other.

Of Mark Anthony.

Mark Anthony made *Cæſar*'s Body the Ladder to reach to his Ambition; for he knew, if he did ſide with the party of the *Cæſars*, he ſhould be one of the Chief, and have a Party to govern and command: but if he ſided with *Brutus*, he muſt ſtill ſubmit to obey, either to the Common People, if *Brutus* and *Caſſius* meant really to deliver up their power to the Commons, when they had once got it; or if they did intend to keep it, he muſt ſubmit to them. And though *Anthony* loved *Cæſar* very well, yet I rather believe he raiſed the Faction more to raiſe himſelf, than to revenge the death of *Cæſar*; for few remember the Benefits of the Dead, and they know the Dead cannot give them thanks for any ſervice they can do them.

Of Cleopatra.

AS for *Cleopatra*, I wonder ſhe ſhould be ſo Infamous for a Whore, ſince ſhe was Conſtant to thoſe Men ſhe had taken; for ſhe had no other but *Cæſar*, whilſt he lived; and for *Anthony*, ſhe dyed ſoon after him; and can there be a greater Conſtancy? We muſt not judge Strangers according to our Laws, but according to the Laws of the Nations where they were Natives, for ſhe had taken them as Husbands; if the Men had more Wives than they ſhould have, or put away good Wives for her ſake, that was their Inconſtancy, and we muſt not

make their Faults, her Crimes; and they call her a Diſſembling Woman, becauſe ſhe did ſtrive to win her Husbands Affections; ſhall we ſay thoſe diſſemble, that ſtrive to pleaſe thoſe they love? if they ſay true Love can diſſemble, they may as well ſay Truth is no Truth, and Love is no Love: but the Lover delivers his whole Soul to the Beloved. Some ſay ſhe was Proud and Ambitious, becauſe ſhe loved thoſe had moſt Power: She was a Great Perſon her ſelf, and born to have Power, therefore it was natural to her to love Power; Beſides, ſhe might have got a worſe Reputation, in being thought a baſe and unworthy ſpirited Woman, if ſhe had loved any below her Worth. Some again ſay, ſhe loved out of Craft to keep her Kingdome, I ſay there is an honeſt Policy, and it is out of Envy when they lay a reproach on it; for whoſoever is to chooſe, it is lawfull to make the beſt choyce, when it is in an honeſt way.

Of Lucretia.

THE onely true and honeſt Wife was *Lucretia*, for ſhe killed her ſelf to ſave her Husbands Honour, although it was her Husbands fault that cauſed her Raviſhment: for it was not her admittance to entice Men, but her Husbands fooliſh and raſh admittance, to bring Men to be tempted: for it was her Husbands Praiſes that kindled, and her Beauty that inflamed the Raviſher. But that Man is worthy to be Horned, that is not contented to enjoy the Virtues of his Wife to himſelf.

Of Cæſar.

HAlf *Cæſar's* Deeds dyed when he dyed: for though his Fortunes were to ſhew himſelf a Valiant Man, a Good Souldier, and a Carefull Commander, yet he lived not to ſhew Juſtice in the Publick, as what Laws he would make, or what Government he would form; ſo that *Cæſar* onely lived to ſhew his Conduct in Wars, but not his Magiſtracy in Peace.

Of Brutus.

B*Rutus* was thought a greater Friend to the Commonwealth, than to *Cæſar*; but I think him a Friend to neither; for the Envy to the preſent Government, or Governor, begot his deſire of Change: for *Brutus* was wiſe enough to know, an Indifferency in Commonwealths is ſafer than a ſudden Alteration. Indeed, had the Commonwealth been at the worſt, then a Change muſt needs have been for the better: but it was not ſo, for there were more that ſeemed for it than againſt it; but we muſt judge in

thoſe

thoſe Cauſes by the Outward Actions, to approve of *Cæſar*'s Government, by adhering to that Party; for if they had liked better of their Old Government, they would have followed *Brutus*; and that Government is to be approved beſt, that pleaſeth moſt; for Government is for Safety, Peace, and Profit; and there is nothing keeps them more in Peace, than Unity and Concord, and the Affections of the People to their Governors, &c.

Of Portia.

Portia, that killed her ſelf with hot burning Coals, ſhewed more of Impatiency, and Womaniſh Fear, than Love to her Husband, though no queſtion her Love was great, but her Fear was greater; for Love begets Doubts, and Doubts beget Fears, and Fears beget Hate: but true Love will be ſure to ſave it ſelf, till they be ſure that they can do no good to that they love, and that they love is abſolutely deſtroyed: for true Love will hope, untill there is no ground to raiſe Hopes on; and Hope begets Courage, and Courage will give Aſſiſtance, as long as it hath a Being: for though her Husband run out of *Rome*, yet he had his Life, and an Army to defend it for the time: Therfore it ſeemed ſhe grieved and run mad more for loſs of her Husbands Power, than for fear of her Husbands Perſon; and whenſoever a Woman loves her Husbands Power more than his Safety, ſhe loves her Vanity more than his Perſon; for Power maintains Vanity.

Of Penelope, Ulyſſes *Wife.*

Penelope, Ulyſſes Wife, was Famous, for that ſhe never married whilſt her Husband was in the Wars. It is true, ſhe was Chaſt, but ſhe gave her ſelf leave to be Courted, which is a degree to Unchaſtity, and a means whereby her Husbands Eſtate was waſted; for if ſhe had check'd, and not permitted them at the firſt, they would never have grown unto that Impudence: But it ſeemed ſhe loved to have her Ears filled with her own Praiſes; for they that love their own Praiſes, moſt commonly are catched in the Snare of Flattery; for there are ſeldome Praiſes without much Flattery. It is true, ſhe might be a Chaſt Woman, but ſhe ſhewed her ſelf but an Indifferent Wife, and not worthy of ſo much praiſe: for it is not Honeſty that makes a perfect good Wife, although it be the chief Ingredient, but ſhe muſt be Thrifty, and Cleanly, Modeſt, reſerved in her Behaviour, and ſecret to her Husbands Counſels; for often times a Woman diſhonours her Husband by her Indiſcretion, as much as by the act of Adultery; for there is nothing dearer to a Man than his Fame, ſo a Wife ſhould have a care to keep it.

Of Women dying with their Husbands.

I Have not read much Story, but of that which I have, I have obſerved, that there have been many Women that have dyed with their Husbands; but I have not read ſo uſually, that Men have dyed with their Wives: for in ſome Nations there are few or no Widows. Some ſay, it is not ſo much out of Love to their Husbands, as out of vainglorious Cuſtomes.

Of the Romans dying.

IT was not out of Courage that the Romans killed themſelves, but out of Fear; for knowing they muſt dye, they thought it was leſs pain to dye by their own hands, than by anothers; like Parents, that will not ſuffer another to beat their Child, but think their own Correction the eaſier, though their Stripes be equal; and every one thinks that better done which they do themſelves, than what another doth: ſo they kill themſelves to avoyd Pain. But thoſe are moſt willing to leave the World, when the World hath left them; for it is the Vanities that makes Men ſo in love with the World, and themſelves; for moſt think they enjoy no Life, if they enjoy no Vanity; I will not ſay All, although I ſay Moſt, for the Wiſe and the Virtuous reject both; or if they do not, they embrace them but moderately; and the Virtuous and Wiſe have Courage; and the Couragious, as they do not fear Death, ſo they deſpiſe not Life; for as Virtue is a Mean between two Extremes, ſo it keeps in the Mean of all Conditions and Eſtates.

THE

THE EPISTLE.

THis is to let you know, that I know, my Book is neither wiſe, witty, nor methodical, but various and extravagant, ſuch as my Thoughts entertained themſelves withall; rather making it my Recreation, not having much Imployment, than my Trouble, for I have not tyed my ſelf to any one Opinion, for ſometimes one Opinion croſſes another; and in ſo doing, I do as moſt ſeveral Writers do; onely they contradict one and another, and I contradict, or rather pleaſe my ſelf, with the varieties of Opinions whatſoever, ſince it is ſaid there is nothing truly known, but Meaſuring and Reckoning, the which I will leave to Arithmeticians and Geometricians, who have a Rule and Number, which my Brain can neither level at, nor comprehend: but humble and plain Opinions, raiſed by the Opinions of others, I here preſent; and many may think my Preſent not worth the reading, and that it had been better my Thoughts had been buried, than to trouble our Language with that there is ſo much already of, fooliſh and impertinent Writings; for thoſe that know not how to chooſe good and profitable Books, may take up ſuch Rubbiſh in their place, as to dam up their Heads from the light of ſhining Authors. But there are few that have not ſo much Self-love, as to deſire to live in ſome-thing; and I am one of thoſe that had rather dam up a Head, than

to

to be buried under foot; and wiſh my Brains could have melted better Metal, to have made my Book as a Bell, to ſound clear and loud, but not to offend the Ears of any; for though I wiſh to fill them, I would not hurt them, for Fame is nothing but a Noyſe. And when I conſider Fortune carries as many into her Houſe as Merit, I put out this Book, though I cannot hope to have any acceptance amongſt the Learned, but leaving it to Fortunes friendſhip; for ſhe many times prefers the Mean, and the Low, and diſgraces thoſe of higher Abilities; which if ſhe favour me, I know you will be my Friends; but if ſhe diſgraces me, there is not any thing in my Book can keep off a Scorning Cenſure; but whether it pleaſe, or be diſ-approved, I am as I am,

MARGARET NEWCASTLE.

THE

The VVorlds Olio.

LIB. III. PART I.

Of Monſters.

SOme ſay there are no Monſters, nor ugly Creatures in Nature; for a Toad, a Spider, or the like, are as beautifull Creatures in Nature, if it be according to their kind, as the lovelyeſt Man or Woman. It is true, as being according to the natural ſhape of ſuch a kind of Creature: but that which is ugly, is that which is deformed, and that is deformed that is miſhapen, and that is miſhapen that is made crooked, or awry, or one part bigger or leſs than another. And thoſe Creatures are to be called Monſters, that have more parts than they ſhould have, or fewer, or when their parts do not ſit in their proper place; as for example, if a Man ſhould have two Heads, or four Legs, or more Hands, or Feet, or Fingers, or Toes, or Eyes, or Noſes, or Ears, or the like; or if the Eyes ſhould be placed in the Breaſt, in the Neck, or Mouth; or the Ears in the Breaſt, or Belly, or behind in the Head; or if the Arms ſhould be where the Legs are, or the Legs where the Arms are ſet; or that an Arm or Hand, Leg or Foot, ſhould grow out of the Head; or if a Man ſhould be in ſome kind like a Beaſt, and many the like Examples might be given; this being againſt the nature of the kind, and not according to the natural ſhape, may be called a Monſter. Thus there are both ugly Creatures, and Monſters; the one being a Defect of Nature, the other a Fault of Nature, or as I may ſay, a Vice in Nature. But a right-ſhap'd Toad may be of an ill-favour'd kind, as not being ſo handſom a kind as Mankind, or many other kinds of Animals; for I never heard any Poetical high Expreſſions of the Commendation

mendation of a Toad, as to ſay, that is a moſt beautifull, amiable, ſweet, lovely Toad.

Of Upright Shape.

THat which makes Man ſeem ſo Excellent a Creature above other Animal Creatures, is nothing but the Straitneſs and Uprightneſs of his Shape; for being ſtrait-breaſted, and his Throat ſo equal to his Breaſt, and his Mouth ſo equal to his Throat, makes him apt for Speech, which other Creatures have not; for either their Legs, Belly, or Neck, Mouth and Head, are uneven, or unequally ſet: And this Shape doth not onely make Man fit for Speech, but for all ſorts of Motion, or Action; which gives him more Knowledge, by the Experience thereof from the Accidents thereby, than all other Animals, were they joyned together. Thus Speech and Shape make Men Gods, or Rulers over other Creatures.

Memory is Atoms in the Brain ſet on fire.

SOme ſay Memory is the folding of the Brain, like Leaves of a Book, or like Scales of Fiſhes, which by motion of Wind or Vapours, are cauſed by outward Objects, which heave up their Folds, wherein the Letters or Print of ſuch things as have been repreſented to it; and thoſe things that have been loſt in the Memory, is either by the reaſon thoſe Folds have never been opened after they were printed, or that the Prints have been worn out, as not being engraven deep enough. But I think it is as likely that the Brains ſhould be full of little Subſtances no bigger than Atomes, ſet on fire by Motion, and ſo the Fire ſhould go out and in, according as the Motion is ſlackned or increaſed, either by outward Objects, or inward Vapours; and when things are loſt in the Memory, it is when the Fire of thoſe Atomes is gone out, and never kindled again; and that ſometimes the Memory is not ſo quick as at other times, is, becauſe ſome Vapours damp and ſmother the Fire, or quench it out. But Memory is the light and life of Man, and thoſe that have the moſt of thoſe kindled Feabers, or Atomes, are the greateſt Wits, and the beſt Poets, having the cleareſt Sparks. Now the Subſtances are plain, and not figured in new-born Children, nor clearly kindled, but take Figures as they receive Objects; and when they ſee their Nurſe, which is the firſt thing they take notice of, then one of thoſe ſmall Subſtances turns into the Figure of the Nurſe; yet that Figure being not kindled preſently, becauſe the moyſture of the Brain hinders that Motion that kindles the Fire; and the Figure doth no good, unleſs it be thorowly kindled; and the brighter it is, the perfecter is the Memory. And the reaſon why Children have

have not ſo much Knowledge, is, becauſe they have not ſo much Heat, nor ſo many Figures in their Brains, nor thoſe Subſtances ſo clear: for Wood that is newly ſet on fire is not ſo bright a Fire as when it is half burnt out; for Men we ſee in their middle age have the perfecteſt Underſtanding; and the reaſon why Old Men become as Children, is, becauſe Children are as a Fire that is firſt kindled, and Old Men as Fire that is burnt out. Now there are not onely thoſe Figures that the Senſes have brought in, but new Figures that former Figures have made, which are thoſe Fictions which Poets call Fancy; and the reaſon why all Men are not ſo good Wits as ſome, is, becauſe their Fuel is too wet, or too dry, which are thoſe Atomes; and the reaſon why ſome Men are not ſo wiſe as they might be, is, becauſe Objects come not in time enough: for though they take the Prints, yet they take not the Fire. Now thoſe Prints or Forms are like Glaſſes, or ſeveral Forms of Pots of Earth; for though they are formed, and figured, yet they are not hardned or perfected untill they have been in the Fire; ſo that the Form may be there, although not kindled: but when they are kindled, they are Thoughts, which are, Memory, Remembrance, Imagination, Conception, Fancy, and the like.

Of Reaſon.

SOme ſay, Reaſon is born with a Man as well as Paſſion; but ſurely we may more certainly ſay that it is bred with a Man, than born with a Man; for we ſee many times that Men are born, which have never the uſe of Reaſon, as thoſe we call Changelings or Naturals, but we never ſaw any Man born without Paſſion; for Paſſion ſeizeth the Body as ſoon as Life, and they are inſeparable, and no more to be ſeparated than Motion and Life: for as ſoon as the Body receives Life, it receives Like and Diſlike, as Pain grieves it, and Eaſe pleaſeth it; ſo that Paſſion is the Senſe of Life, and Reaſon the Child of Time: But Reaſon is like the ſtone or kernel of Fruit-trees, which if it be well ſet, with the help of the Sun, and Earth, may come to be a Tree; but yet it is not a Tree whilſt it is a Kernel: ſo we may ſay Man is born with Reaſon, becauſe in time he is capable of Reaſon; but yet he is not a reaſonable Creature untill he can diſtinguiſh between Good and Evil for himſelf; but as Life begets Senſe, ſo Senſe begets Reaſon. Thus Reaſon is a ſecond or third Cauſe of Nature; for Nature works producingly, as one thing produceth another, and that other a third. But Natures firſt Work, and principal Material, is Life; and Life is Motion, and Motion is Nature, and Nature is the Servant of God; for Art is the Invention of Man, and Man the Invention of Nature.

Of Imagination of Man and Beaſt.

ONE Man may know what Imagination another Man hath, by the relation of Diſcourſe; but Man cannot know what Imaginations Beaſts have, becauſe they can give no relation to Mans Underſtanding, for want of Diſcourſe: wherefore Beaſts may have, for all any Man knows, as ſtrange and as fantaſtical Humours, Imaginations, and Opinions, as Men, and as clear Speculations; and Beaſts are as buſy, and as full of Action, as Men; although not in uſeleſs Actions, yet it is in the prudent part, for the ſubſiſtence of Life for themſelves, and their Young; being provident and induſtrious thereunto, and not like Man, waſting the time with idle Diſputes, tormenting themſelves to no purpoſe.

Of Vnderſtanding of Man and Beaſt.

THat which makes one Man wiſer than another, and ſome Beaſts, and other Creatures, ſubtiller and craftier than others, is, the temper of the Brain, being hotter and dryer, cold and dry, hot and moyſt, and the Intelligence that the Senſes bring in, which Beaſt hath as well as Man.

Difference betwixt Man and Beaſt.

MAN troubles himſelf with Fame, which Beaſts do not; and Man troubles himſelf for Heaven, and Hell, which Beaſts do not; Man is weary of what he hath, and torments his Life with various Deſires, where Beaſts are contented with what they have; Man repines at what is paſt, hates the preſent, and is affrighted at what is to come, where Beaſts content themſelves with what is, and what muſt be; Man hates Eaſe, and yet is weary of Buſineſs; Man is weary of Time, and yet repines that he hath not Enough; Man loves himſelf, and yet doth all to hurt himſelf, where Beaſts are wiſe onely to their own good: for Man makes himſelf a trouble, where Beaſts ſtrive to take away trouble; Men run into Dangers, Beaſts avoyd them; Man troubles himſelf with what the Senſe is not capable of, when Beaſts content themſelves with their Senſe, and ſeek no further than what Nature directs, with the juſt meaſure of the pleaſure of their Senſe, and no more; Beaſts ſeek not after vain Deſires, or Impoſſibilities, but that which may be had; they do not backbite or ſlander; they raiſe not falſe Reports; their Love is as plain as Nature taught; they have no ſeeming Grief; they make no Sacrifice to falſe Gods, nor promiſe Vows they never perform;

perform; they teach no Doctrine to delude, nor worship Gods they do not know.

Paſsion and Appetite of Beaſts.

SOme ſay, Beaſts have no Deſpair or trouble in Mind; but we find by experience, they will be Mad, and we know not from whence the Cauſe proceeds, whether from the Body, or Mind; then we find by experience, that they be Jealous, Amorous, Revengefull, Spightfull, Deceitfull, Treacherous, and Theeviſh, they will ſteal one from another; Again, they ſay there is no Injuſtice in Beaſts, yet what greater Injuſtice can there be among Men, than there will be among Dogs? for one Dog ſhall come, and take another Dogs Bone from him, although that Bone was given him by Man for a Reward of ſome good Service done by him for his Maſter; Again, what Ambition is there amongſt Beaſts? for one Horſe, ſtriving to out-run another, will run ſo faſt, untill it be near dead; and ſo the like of Dogs: Then what Envy is there amongſt them, that if any Strangers, although of their own kind, come amongſt them, they will beat them away, or kill them? Then what Covetouſneſs is there amongſt them, to hoard and lay up? but this we call Providence in Beaſts, and onely Covetouſneſs in Man; and ſo for Bird's alſo: Then what Pride is there amongſt them? as we may perceive in Peacocks', Turky-cocks, Horſes, and many others, and we can gueſſe at Pride but by the Outward Carriage in Men, ſo in Beaſts: Then they ſay, Beaſts are Temperate, and full of Moderation, and that they never ſurfet themſelves with Exceſs, nor drink, nor commit Adultery; and yet how often have we ſeen Pigeons break their Crops with their eating? and Dogs and Cats ſo to over charge their Stomacks with eating, as they are forced to vomit it up again? and many Creatures will burſt themſelves: And what Man can or will be more drunk than the Ape, if he can get wherewithall to be drunk? And we find few Beaſts that will refuſe good Liquor, when it is given them, as Horſes, Dogs, and the like; and if they had as much as was proportionable to their Bodies, they would be drunk as often as Men; and believe it, if there were Ponds of Wine, as well as of Water, they would drink of the Wine, and leave the Water; and if they had thoſe Meats that Men call Delicious, they would be as Luxurious, and as great Epicures, as Man; for moſt Creatures love ſweet things, which ſhews them Lickeriſh; beſides, Birds will chooſe the beſt Fruits in a Garden to eat of; and they love Savoury-meat, for Pigeons will pick holes in Walls for Salt-Peter, and many the like Examples; and that which we call Adultery and Fornication in Men, is common among Beaſts, for every Bird and Beaſt will chooſe his Mate to breed on; but yet not contented with one, they will ſtrive to take each others Mate

away, at least make use of them; and how often do Beasts with Beasts, and Birds with Birds, fall out about it, and beat one another, and many times kill one another in the Quarrel? Thus Beasts commit Adultery, as well as Men, if there had been a Law against it; howsoever, they are false in their Loves, and are as Jealous as Men, in taking each others Mate, or making Love to each other, as well as Men and their Wives; besides, they will make use of their own Breed, which few Nations will do among Men. Then they say, Beasts have no judgement which to choose and distinguish, but we find Beasts can choose the warmest and safest Habitations; then we see Hounds, that they will smell first one way, then another, but never stay to sent the third way, but run on, as judging of Necessity the Hare must run that way, having no other way left, which is Logick; Besides, all Animals that pursue, or are pursued, shew great Judgement and Wit, both in the choyce of their way, and the executing of the Pursuit; and the like have those that are pursued, in avoyding the places of Danger, and choosing the places of Security, if there be any to be found: And what hath more Judgement than the Bears going backward to her Den? Besides, Beasts know by sight how to distinguish betwixt Friends and Foes; Besides, what Judgement do Birds shew, when they fly in a pointed Figure to cut the Air, that their flight may be easy? Then they say, they have no Compassion; but we see they will bury their Dead, and help one another in Distress, or at least do their endeavour; as a Hog, that is a Creature that sheweth as little Good Nature as any Creature, yet when a Dog bites one of them by the Ear, and the Hog cryes out, all the rest of the Hogs, that are within hearing, will come running to the rescue, although they do nothing but grunt when they come; and though they can do their fellow Hog no good, yet it shews a good will. And again, they say they have no Grief; and yet we see daily, how they will mourn for their Young, or the absence of their Mates; and the Turtle Dove seems never to be comforted, but dyes for Grief. Then they say, Beasts have no Memory, or Remembrance; which if they had not, how should they return to their Holes, or Nests, when they are once gone out? And there are many Creatures, if they were carried many hundred miles, let them be but loose, and at their Liberty, and they will return to their first Habitation; wherefore they are forced to muffle many Creatures, that they may not see which way they go, because they should not know how to return. Then, that they are not Sociable, nor delight in Society; but we see they will play and sport with one another; and Sheep love Company so well, that they will not thrive, nor grow, but where there are great Flocks of them together. Then, that they have not Fancy; but we see that Nightingales have great Fancy in the variety of their Tones and Notes, and their Invention in many things beyond the Invention of Man. Thus there is no Virtue, nor Vice, as Men call them,

them, but may be found in other Creatures as well as man, but only we give our Knowledge proper Names, and thoſe none. Again, they ſay there is no War nor Tyranny, in other Creatures or Animals, but man; yet certain there are many other Animals more Tyrannical & Cruell even to their own kind, than man, and will take as heavy a Revenge one upon another, and love Superiority and Power; will not the Cocks fight as fiercely and cruelly one with another for Preheminency, as men? ſo Bulls againſt Bulls. They ſay men have Command over Beaſts, but it is as ſome men have Command over others, that is when they have more Power, as Strength of Body, or advantage of help, either of Numbers, Place, or Time.

The Actions of Beaſts.

THough Beaſts be apter for ſome Actions than Men, yet they are not made capable to exerciſe all in general, as Running, Leaping, Jumping, Drawing, Driving, Heaving, Holding, Staying, Darting, Digging, Striking, Graſping, Cutting, Peircing, Diving, Rowling, Wreathing or Twiſting Backwards, Forwards, Sideway, Upward, Downward, turning their Joints any way, as man can do; Beſides, what curious Motions can Man move his Fingers to, and what ſubtill Meaſures his Feet, which no other Creature can do the like; Thus every Member of Man is prompt, ready, and fitted for Action; which makes him ſo induſtrious and inventive, as he becomes ſo proud thereby, that he thinks himſelf a petty God; and yet all his Excellency lies in his Outward Shape, which is not compleat, but all his Inward is like to Beaſts; Wherefore Beaſts might have been as capable as man, if his outward Shape had been according; ſo that one may almoſt think, that the Soul is the outward Figure of a mans Body.

That not any one Beaſt ſhall have ſo many ſeveral Motions as Man hath.

Of Birds.

ALL Birds are full of Spirit, and have more ingenious Fancies than Beaſts, as we may ſee by their curious building of their Neſts, in providing for their Young, in avoiding great Storms, in chooſing the beſt Seaſons, as by ſhifting their Habitation, and in their flying in a pointed Figure which cuts or peirceth the Air, which makes the Paſſage eaſy, and ſo in many other things of the like Nature; But the Reaſon ſeems to be becauſe the chief Region they live in (which is Air) is pure and ſerene, when Beaſts live altogether on the Earth, where the Air about is more Groſſe by reaſon of continual thick Vapours that iſſue out; but the Region wherein Birds fly, is clarified by the Sun, which makes the ſpirits of Birds more refined, ſubtill, and more lively, or chearfull; For all Beaſts are heavy, and dull

dull in compariſon of Birds, having not Wings to fly into the ſerene Air; But Beaſts ſeem to have as much ſolid Judgement, & as clear Underſtandings as Birds, and as providently carefull of their Subſiſtence and ſafty, both for their Young and themſelves, as Birds; But Birds have more Curioſity, Fancy and Chearfullneſs than Beaſts, or indeed than Men; for they are alwaies chirping and ſinging, hopping and flying about, but Beaſts are like Grave, Formal, and Solid Common-Wealths-men, and Birds like elevated Poets.

Of the Wooing of Beaſts and Birds.

IT is not only the Spring time that makes Birds ſing and chatter, but it is their Wooing, and ſtriving to pleaſe their Miſtriſſes and Lovers; for moſt Creatures keep a Noiſe and Dance when they Wooe, as ſtriving to expreſs their Affections: for the Noiſe of other Creatures is as much as making Verſes by Men to their Miſtriſſes; for thoſe Noiſes are the ſeveral Languages to expreſſe themſelves, whereby they underſtand one another, as Men.

Of Paſsions.

THE Paſſions of the Mind, are like the Humours of the Body; for all Bodies have Choler, Melancholy, and Flegm, nor could it be nouriſhed without them; ſo the Mind hath many Paſſions, which without would be like a Stone; ſo that there is no Humour of the Body, or Paſſion of the Mind, but is good, if moderately bounded and properly placed; but it is the Exceſs of the Humours and Paſſion that deſtroies the Body and Mind; but the equal Ingredients of Humours make a ſtrong Body, and an equal Compoſure of Paſſions, makes a Happy and a Noble Mind.

Of Appetite and Paſsion.

ALL natural Appetites are within Limits, and all unnatural Appetites are without Limit, and there is nothing more againſt Nature than Violence, wherefore Man is the greateſt Enemy to Nature; for natural Paſſion, or Action, or Appetite are not Violent, Violence being Artificial or Extravagant, not Natural, which is cauſed by Imagination, Opinions, Examples, and Converſation, which perſwade Man to thoſe Appetites which Violence doth work upon.

Of

Of Like and Diſlike.

WEE receive Like and Diſlike as ſoon as we receive our Senſes, which is Life; for when a Child is quick in the Womb, Pain grieves it, and Eaſe pleaſeth it; but Like and Diſlike are not perfect Paſſions; for though they are the Foundation of Love and Hate, from which all Paſſions ſpring by the old Opinions, yet are they not perfect Love or Hate; Beſides, there is a difference betwixt Love, Liking, and Fondneſs; for although Love hath a liking, and is fond of what it placeth it ſelf upon, yet Liking and Fondneſs have not alwaies Love; for true Love is unalterable, when the other two are ſubject to Variety, for true Love is lead by Reaſon, and ſtrengthened by Virtue.

Of Self-Love.

SElf-love is the ground from whence ſprings all Indeavours and Induſtry, Noble Qualities, Honorable Actions, Friendſhips, Charity, and Piety, and is the cauſe of all Paſſions, Affections, Vices and Virtues; for we do nothing, or think not of any thing, but hath a reference to our ſelves in one kind or other, either in things Divine, Humane, or Natural; for if we part with Life, which is the chiefeſt good to Mankind, it is becauſe we think in Death there is leſſe Pain than in Life, without that we part with Life for; and if we endure Torment which is worſe than Death, for any Thing, or Opinion, it is becauſe our Delight of what we ſuffer for, is beyond all Pains; which Delight proceeds from Self-Love, and Self-Love is the ſtrongeſt Motion of the Mind; for it ſtrives to attract all Delight, and gathers together, like the Sun-Beams, in one Point, as with a Glaſs, wherewith it ſets all one fire; So Self-Love infires the Mind, which makes it Subtil and Active, and ſometimes Raging, Violent and Mad; and as it is the Firſt that ſeiſeth on us, ſo it is the Laſt that parts from us; and though Reaſon ſhould be the Judge of the Mind, yet Self-Love is the Tyrant which makes the State of the Mind unhappy; for it is ſo partially Covetous, that it deſires more than all, and is contented with nothing, which makes it many times grow Furious, even to the ruin of its own Monarchy.

Of Love.

LOVE is accounted, of all the Paſſions, the pleaſanteſt and delightfulleſt, and yet there is no Paſſion Tyranniſeth ſo much as Love; for it is not a return of the like, though it come in an Equal Meaſure, that can temper it, nor Hate that can kill it,

it, nor Abſence that can weaken it, nor Threats that can affright it, nor Power that can beat it off, for it delivers up it ſelf, and it will abide with what it loves; Neither is it like other Paſſions; for Anger, although violent, is ſhort; Hate ceaſeth with the Cauſe; Ambition dies, when Hopes are gone; Fear is helped by Security; Abſence or Reproach of others cures Envy, but nothing leſſens or takes away from pure Love; for the Pain increaſeth with the Affection, and the Affection with Time; for the elder it groweth, the ſtronger it becomes; I mean not Fooliſh and Fond Love, for Inconſtancy is the Phyſician to that; But firm and pure Love, it is oppreſt with all other Paſſions, for other Paſſions are but one againſt one, but Love is Fired with Ambition, Rubbed with Anger, Torn with Fear, Crampt with Envy, Wounded with Jealouſy, ſo that it Mourns more than it Joyes; This Paſſion makes Labour a a Recreation, Pain Eaſy, and Death pleaſant, when it brings any benefit to the Beloved: And though Self-Love be the Ground from whence the love of other things ſprings, yet it lives in the thing beloved, and dies for the thing beloved, to pleaſe it ſelf; much Love contracts the Mind, and makes all things little and narrow but what it loves; thoſe that love are dead to themſelves, and live in thoſe are their Beloved; for the Deſires of the Beloved, are the Deſires of the Lover, let them be good or bad; for though all Love is from Self-Love, yet at laſt it Unthrones and diſpoſſeſſeth it ſelf, and placeth the Beloved in its Rome.

We cannot alwaies love our ſelves.

WE cannot have the purity of Love to our ſelves, unleſs we were perfect; for where there are vain Opinions, and falſe Imaginations, unſound Underſtandings, and various Paſſions, which make us unconſtant to our ſelves; for though we do not abſolutely hate our ſelves, yet we grow weary of our ſelves, and diſlike our ſelves for many things; ſo many times we ſeek to deſtroy our ſelves, by taking our Lives away, as thoſe that murther themſelves; yet the neereſt perfection of Love is Self-love, becauſe it is the Original of all other Paſſionss

There is no perfect Love or Hate in Humanity.

THE reaſon why there can be no perfect Love or Hate in this World, is, becauſe all things are ſubject to change and alter; for at whatſoever is in the World we may take ſuch an Exception, that we may come to hate that which we ſeemed paſſionatly to love, and to love that which we ſeem violently to hate; for perfect Love or Hate muſt come from choſen Opinions of Good or Bad, either to love Good or hate Evill, as it is natural, if there be any evil in Nature, or in relation to our ſelves,

as

as we conceive to do us Good or Hurt; for we cannot truly love or hate, untill we can diſtinguiſh between Good or Evil; but to ſpeak truly, we cannot love or hate, untill we perfectly know the Nature and Eſſence of what we love or hate, which is impoſſible: for who knows the Eſſence of any one thing in the World? and what is more unknown than the Nature of Man, either by themſelves, or others, which is alwaies ſubject to Alterations? And ſince nothing can be known, we cannot truly love or hate, for Knowledge is required to the eſtabliſhment of either; but the Inconſtancy of Man is ſuch, as he eſteems, and deſpiſes one thing in a Moment.

Of Envy.

ENvy, they ſay, is out of Self-love, which cannot endure the Light of Good Fortune to ſhine upon any Houſe but its own; yet it ſeems ſtrange, that Self-love ſhould become its own Hell; for who can ſay in reaſon, a Man in love to his Body, racks it ſo, as it never comes to its ſtrength again; ſo doth an Envious Man to his Mind: But Envious Men are like them that had rather pleaſe their Palats, than abſtain for Health; ſo they had rather ſee the Ruine of thoſe they Envy, than to have Proſperity themſelves.

Of Natural Fears.

AS the Sword gets Power, ſo Fear maintains Power: for Fear makes Laws, and Laws are Rules to keep Peace. Fear ſubjects the Minds of Men, and makes them ſubmiſs, and makes them to do Right to one another, for fear others ſhould do Wrong to them. Fear makes Carefulneſs, and is a Watch-Tower for a Mans Safety. Fear makes Order, Order makes Strength, and Strength maintains Power; for a Body out of Order is weak, and is ſubject to be overcom. I mean not a Cowardly and Servile Fear, to quit his Right, but a Noble Fear, to keep his Own: for as Baſe Fear makes Knaves, ſo Noble Fear makes Honeſt Men, as not to dare to do a Wrong: for as Baſe Fear is the ground of Cowardlineſs, ſo Noble Fear is the ground of Valour; for a Valiant Man is ſo afraid to loſe his Honour, as he will adventure his Life; a Coward is ſo afraid to loſe his Life, as he will adventure his Honour. Baſe Fear diſtracts, Noble Fear unites. Fear makes Devotion, and Devotion breeds Love; ſo it is the Parent and Child to Love, as to breed it, and obey it; And Security weakens Power; for Security makes Careleſneſs, and Careleſneſs makes Diſorder, and Diſorder makes Confuſion. Beſides, what States, nay what private Families, are without private Spies, to find out what weakens? and no ſooner found,

found, but diſcovered to our Enemies, and an Enemy will loſe no known Advantage; Beſides, Opportunity makes Enemies, when Care not onely keeps out Enemies, but makes Friends; for Fear makes a Wiſe Conduct, when Security brings a Diſorderly Fear.

Of Revenge for Ill Words.

IT is the greateſt Diſhonour for a Man to be called a Coward, for a Woman to be called a Whore; and nothing will ſatisfie a Man that is called a Coward, but the Life of him that doth it, ſo Tender is he of his Honour, and ſo Revengefull doth the Loſs make him: But a Woman can give no Honourable Revenge; if ſhe be diſgraced with Words, ſhe muſt onely mourn over her Loſs of Honour; ſhe may weep Funeral-tears over it, or curſe or ſigh for it; but when it is once Dead, it hath no Reſurrection.

Of the Paſsions of Love and Hate, and of good and bad Diſpoſitions.

THere are but two Parent-Paſſions, as Love and Hate, from whence all the reſt are begot, or derived.

Alſo there are but two Parent-Diſpoſitions in the Body, the one good, the other bad, from whence Diſpoſitions are begot, or derived.

A good Diſpoſition is cauſed by an equal Temper of the Conſtitution of the Body, and an orderly Habit belonging thereunto; alſo when the Humours therein be freſh, ſweet, clear, and thin.

A bad Diſpoſition is cauſed from an unequal Temper of the Body, and a diſorderly Habit belonging thereunto; alſo when the Humour is groſs, muddy, corrupt, and full of malignity.

But Love and Hate are created in the Mind, increaſed, and abated by Imaginations, Conceptions, Opinions, Reaſon, Underſtanding, and Will.

But thoſe two Parent-Paſſions and Diſpoſitions do ſo reſemble one another, as they are often times miſtaken, being taken one for another.

When the inbred Humours of the Body produce one kind, and the Nature of the Mind another.

Of

Of a Hating Diſpoſition, or a Paſſionate Hate.

THere is a difference betwixt a Hating Diſpoſition, and a Paſſionate Hate.

A Hating Diſpoſition is produced from a Weak Conſtitution of Body, and an overflowing of Malignant Humours, which riſe like a High Tide, which cauſe an Averſion, Loathing, or Nauſeouſneſs to their Object or Subject. From this Diſpoſition proceeds Frights and Fears, Soundings and Faintings, as at the ſight of what they hate; but when it is againſt their own kind, it produceth Malicious Thoughts, Slandering Words, and Miſchievous Actions.

But Paſſionate Hate makes open War, and onely purſueth that which it thinks is Evil, and is the Champion of Virtue, the Sword of Juſtice, the Guard and Protector of Innocents, and the Pillar of Commonwealths.

Of Loving Diſpoſitions, and Paſſionate Love.

THere is a Loving Diſpoſition, and the Paſſion of Love.

This Loving Diſpoſition proceeds from Moyſt Humours, and a Sanguine Conſtitution, which makes the Diſpoſition facile, or pitiful, tender-hearted (as we ſay) and Amorouſly kind. From this Diſpoſition Tears flow often through the Eyes, large Profeſſions and Proteſtations, fond Embracements, kind Words, and dear Friendſhips, as long as it laſts, but diſſolved upon every ſmall Occaſion, and never fails to break all to pieces, and thoſe pieces to riſe up as Enemies, if any Misfortune comes.

But Paſſionate Love profeſſeth but a Little, and promiſeth Nothing; but will endure all Torments, and dye Millions of ſeveral waies, if it had ſo many Lives to give, for what it loves.

Of Amorous Love.

AMorous Diſpoſitions are a Mullet, and an Extravagancy of Nature, got betwixt the Humours of the Body, and the Paſſions of the Mind: for the Paſſions of the Mind, and the Diſpoſitions of the Body, although they be taken by the Ignorant for one and the ſame, having ſome reſemblance, as a Horſe, and an Aſs, yet they are of two ſeveral Kinds, and different Natures; the one being Induſtrious, Couragious, Generous, Noble, and Free; the other, Slothfull, Fearfull, and fit for Slavery: But the Paſſions of the Mind are Rational, the Humours of the

Body, Beſtial; for Luſt is the Natural Breed of a Sluggiſh Body, Pure Love the Natural Breed of a Rational Soul: But Amoroſity is begot betwixt both, being not ſo foul as Luſt, nor ſo pure as Love, but is of a mixt nature; and like Mules, that produce no Creature, ſo Amoroſity neither produceth a Noble Of-ſpring from the Mind, nor ſeldome any Iſſue from the Body; for it is rather a whining Contemplation, than a real Act.

Of a Cholerick Diſpoſition, and a Cholerick Paſſion.

THere is a difference betwixt a Cholerick Diſpoſition, and a Cholerick Paſſion.

A Cholerick Diſpoſition proceeds from a dry hot Conſtitution, and a bitter or ſalt Humour, that is bred in the Body either by an evil habit of the Liver and Stomack, or an unwholſome Diet: This produceth a froward Diſpoſition, being alwaies a Diſquiet to it ſelf, which cauſes the Words to be croſs, the Voyce to be loud, the Countenance to be ſtern, and the Behaviour ruff and rude.

But a Cholerick Paſſion is the Fire of the Mind, giving Heat to the Thoughts, which raiſeth Ambition, and gives Courage to the Active, Vigour to the Strong, Quickneſs to the Words, Confidence to the Countenance, with a Reſolved Behaviour, &c.

The Sympathy of the Spirits.

THere are Sympathies of Senſitive Spirits, and Rational Spirits; the one proceeds from the Body, the other from the Mind, or Soul; the one is Fondneſs, the other is Love; this makes Fondneſs laſt no longer than the Senſes are filled, which every Senſe is not onely capable of a Satisfaction of every particular Object, but an overflowing, even to a Surfet, and Diſlike; but an Affection that is made by the Sympathy of the Rational Spirits, which is Love, dwels in the Soul, and is never ſatisfied; but the more it receives, the more it deſires; ſo that this Sympathy is the Infinite of Loves Eternity.

Of the offering up of Life.

THere are few that will freely offer up their Lives to take a certain Death; yet there be three ſorts that are the likelieſt to do it, as, the Ambitious, the Conſciencious, and Lovers; the Ambitious, Fame perſwades them; the Conſciencious, Fear and Hope perſwades them; Lovers, Love perſwades them; Ambition ſeeks Fame, Fame ſeeks Applauſe, Applauſe ſeeks Action,

Action

Action ſeeks Honour, Honour ſeeks Danger, Danger ſeeks Death; Fear and Hope ſeek Religion, Religion ſeeks Faith, Faith ſeeks Martyrdome, Martyrdome ſeeks Death; Love ſeeks Eaſe, Eaſe ſeeks Peace, Peace ſeeks Reſt, Reſt ſeeks Death. Thoſe that dye for unlawfull Deſires, or in deſperate Fury, or the like, theſe deſerve Pity, and Tears of Sorrow, becauſe their Death was their Diſhonour; but to dye for their Country, their Religion, Friends, or Chaſtity, there Tears ſhould be wiped from all Eyes, and Acclamations of Joy ſhould ring for the Renown of ſuch Conſtant Virtue, as to ſeal it with Voluntary Death, where Life was onely a Cover to hide it; beſides, the Spirits they beget, by example, they give: but this kind of Valour hath few Companions.

The yielding up Life.

A Valiant Man will not wilfully part with his Life, nor yet unjuſtly keep it; but if his God, his Country, or his Friend, require it, he willingly offers it up as a Sacrifice upon the Altar of Honour; when Deſperateneſs throws his Life into the Jaws of Death for a Vainglorious Fame.

The Difference of killing themſelves, and yielding up of Life.

THere are more kill themſelves, than willingly offer up their Lives; becauſe thoſe that offer up their Lives, are as a Sacrifice, or Atonement for the good of one another, more than themſelves; and would rather live than dye, could they keep their Life with Honour: but their Death being a Reſcue to ſomething, as they think, which is more worthy than their Life, they willingly yield it up; where thoſe that kill themſelvs, do it out of Fear of a Miſerable Life: for thoſe do deliver up their Lives Freely and Nobly, that give it, not to avoyd worſe Inconveniencies to themſelves, as out of Poverty, Pain, Fear, or Diſgrace, or the like, but thoſe that leave Health, Wealth, Strength, Honours, Friends, and all other Worldly Pleaſures.

The difference between Courage and Valour.

THere is a great difference between Courage and Valour; for though Valour is alwaies Couragious, yet Courage is not alwaies Valiant; for true Valour is built upon Conſideration, and walled about with Honeſty, and kept in by Fear; for true Valour dares not do a Wrong; where Courage onely follows Appetite, and never conſiders whether it be Right or Wrong.

Thus

Thus Wilfullneſs and Covetouſneſs are the Spur to Courage, and Juſtice to Valour; Courage inhabits Beaſts, Valour onely Men.

Of True Valour.

ALL thoſe that fight, are not Valiant; but all that are Valiant, will fight at fit times: for Valour is a True Underſtanding for what to fight for. A Valiant Man will not fight with a Mad Man, a Drunken Man, or a Coward, but to defend himſelf; nor with thoſe that are Weak and Infirm, as with Women, Sick Folks, and Children; for a Valiant Man fights onely in a Juſt Cauſe, not unto an Ill End; and though a Valiant Man will not take any Unworthy or Baſe Advantage on his Enemy, yet he will take all Honeſt Advantages and Opportunities. But every one (as I ſaid) that will fight, is not Valiant; for ſome fight through Fear, as when they cannot avoyd the Danger of an Enemy, or when they are forced by Command of Authority to fight, or elſe they are ſure to be puniſhed with a certain Death; ſome for Shame, ſome for Example, ſome for Revenge, ſome for Covetouſneſs, ſome out of Deſpair, ſome for one thing, ſome for another: but True Valour fights for no other End but Honour.

Of Fortitude.

FOrtitude of the Mind we call Valour, when it is put into Action; and in Suffering, we call it Patience. This Fortitude is led by two, Prudence, and Juſtice; it is alwaies accompanied with Noble and Heroick Thoughts, but it is often miſtaken, and in her room takes Deſperateneſs, or Fury, which is alwaies led with Raſhneſs and Indiſcretion, and is accompanied with Revengefull, Malicious, and Baſe Actions. But Valour, the Hand of Fortitude, never ſtrikes, but in a Noble Quarrel: for they are not alwaies Valiant that dare fight, but thoſe that fight for Truth and Rights ſake, and to defend Innocence from devouring Wrong: but Deſperateneſs followeth its Appetite, and the Hands of Raſhneſs ſtrike at all. But there is no Motion of the Mind that hath more conſideration than Fortitude, nor freer from Extravagancies of Anger or Hate, nor loveth Life better, nor more deſirous to be from Scars, or ſhuns Danger more, than True Valour: for true Fortitude cares not to be known ſo much to others, as to be ſatisfied in it ſelf, with Noble Thoughts, and Worthy Actions, either to Act Gallantly, or to Suffer Patiently. Neither is True Valour exempted from Fear, for it is afraid of all Diſhonour; and though a Valiant Man is not afraid to loſe his Life, yet he freely offers it to defend his Honour,

Honour, his Friends, Country, and Religion. Thus Valour is not free from Fear, but placeth it upon fit Subjects or Objects.

Of Exceptions.

THere are ſome Humours of the Mind, although they are not Vices, yet they are Veils to Virtue, whereof Exception is one: for there are few Actions that are more difficult than to keep off Exceptions; and there is no Humour in Man more apt, than to take Exceptions: for Suſpicion will fly upon every thing, and ſometimes upon nothing, but by Opinions and Interpretations. Beſides, there is no Man ſo exact, but a Stander by may find ſome Faults at one time or other, either at his Words, Actions, or Behaviour, eſpecially if Cenſorious; And there is no ſurer way to judge of a Fool from a Wiſe Man, than by Exceptions: for a Wiſe Man takes few Exceptions, but makes the beſt of all things, but a Fool turns all things to the worſt ſenſe, and thinks that all things he meets, have a deſign to affront him, which makes all his Thoughts full of Murmure and Diſcontent; and there is an Old Saying, *A Word is enough to the Wiſe*, ſo one may ſay, A Word is enough to a Fool, as to trouble all the Company he keeps, or comes into; but the World is onely ſcattered with Wiſe Men, and filled with Fools, which makes the Wiſe cautious; for though they will not Flatter, yet for quietneſs ſake they are forced to dandle and dance the Humours of Fools upon the Tongue of Fair Words.

What Natures bar Friendſhip, and what make it.

THere are few Men can be true Friends; A Cautious Man, a Politician, a Caſuiſt, a Jealous and an Amorous Man, a Cholerick and Exceptious, a Facile, a Falſe, and Envious, a Revengefull, nor a Coward, or Fearfull Man, for all their Humours turn the Byas of Friendſhip another way: Wherefore a Friend muſt be a Wiſe, Honeſt, Valiant, Generous, Conſtant, Sweet, and Patient Man. But theſe Virtues ſeldome meet in one Perſon, which makes ſo many Profeſſions, and ſo few Performances in Friendſhips: yet moſt think they could be Perfect Friends, although nothing harder to perform: for true Friendſhips are neither confirmed, nor known, but in Extremities, and thoſe Extremities are ſeldome put in uſe, which makes Friendſhips like Bonds that are unſealed: Neither can a Man ſo truly know himſelf, much leſs another, as to be aſſured of having a true and a conſtant Friend, but by being one himſelf; for a Man may be a Friend in one Extremity, and an Enemy in the next; nay,

nay, a Man may be a Friend a thouſand years, and in as many Extremities (if it were poſſible) and yet one minute may alter him; ſo Various and Inconſtant are the Paſſions and Affections of Men, and ſo little do they know themſelves, as not onely to be willing to dye, but to have the Courage to endure all the Torments that Life can bear, and yet at ſome other times of their Lives are ſo fearfull, as they will part from that which is moſt dear, but for hopes of Life, or eaſe from Pain, beſides other ſeveral Accidents of leſs Conſequence than Life, that may croſs Friendſhip; which makes an Impoſſibility of Friendſhip in this World, unleſs a Man had an abſolute power over himſelf, or that he had an unalterable Nature, which is onely in the Society of Angels, and not in the Friendſhips of Men. But thoſe that may be accounted Friends amongſt Mankind, are thoſe that do timely Curteſies; and to chooſe Friends otherwiſe, is out of a fooliſh and affected Humour; for one cannot ſay, I will chooſe me a Friend for Converſation onely, but that is no Friendſhip that is but a Companion; ſo an Acquaintance, and a Companion, and a Friend, are ſeveral: for I may have an Acquaintance with one, and yet not my Companion; and my Companion, and not my Friend; but a Friend makes the Triangle.

Of Friendſhip.

IT is ſaid, that True Friendſhip of Men is an Union of Spirits; ſo as it is our Minds that make Friendſhip, our Senſes do not, although they are the Dores that let in that Knowledge which cauſeth that Friendſhip; but our Senſes have not the power to keep a Friendſhip; for there was never any of our Senſes that could conſtantly be unwearied of any one Subject or Object, having naturally a various quality, which makes them great Admirers, but uncertain Lovers and Friends; neither is it altogether the Strength of Love, but the Length, that makes a perfect Friendſhip.

Friendſhip of Kings.

SOme ſay that Kings are unhappy, becauſe they cannot have a Boſome-friend, for there muſt be ſome Equality for True Friendſhip; and a Prince makes himſelf a Subject, or his Subject as great as himſelf, in making particular Friendſhips, which may cauſe Danger to his Perſon and State. But a King that hath Loyal Subjects, wants no Friend. But, ſay they, a Friend is to open and diſburthen the Thoughts from his Heart of all Joys, Griefs, and Secrets, which are not ſo convenient or ſatisfactory to be publiſhed to all his Loyal Subjects: To all which may be anſwered, that his Privy Council is a Secret Friend, where

where he may and ought to disburthen his Mind, being an united Body, or ſhould be ſo; which will increaſe his Joys with their Joys, and eaſe his Griefs with their Counſel, which is the part of a Friend: So as a Privy Council to Kings, is as a Private Friend to another Man.

Friendſhip of Parents and Children.

IT is ſaid, Parents and Children cannot have Friendſhip; for they muſt have no tyes of Nature, but be Voluntary and Free; where in Parents it is rather a Self-love, or Self-intereſt, than a clear Friendſhip: Where I anſwer, that there can be no Friendſhip, but proceeds from Self-love and Intereſt; for their delight is in their Friend; and to dye for a Friend, is, becauſe they cannot live without him. Beſides, ſay they, there is a Bar that hinders the Friendſhip of Parents and Children, which is, the Duty and Reſpect which ought to be in the Child towards the Parent, and a Reſervedneſs of the Father to the Child: But to my thinking, it is a ſtrange Reaſon, that Duty and Reſpect ſhould hinder Friendſhip, as if Friendſhip were built upon an open Rudeneſs; But certainly True Love, which is that which makes Dear Friendſhips, takes more pleaſure to be Commanded, and to Obey thoſe they love, than to Command, and be Obeyed. Beſides, Reſpect hinders not the diſcloſing, or the receiving into the Mind, or helping with their Bodies or Eſtates, or parting with Life, which are the Acts of Friendſhip; For I take Duty and Obedience to be from the Mind, as conſenting to their Deſires, and reſpect as towards the Body; by an humble preſenting of it ſelf: But a Reſervedneſs of the Parent to the Child, is rather a proud Inſulting, and Love of Authority; than out of Love or Conſideration for their good, or to keep their Natural Affection; for it muſt be a very Ill Nature, that ſweet and kind Perſwaſions, free and open Relations, ſeaſonable and ſecret Counſellings, willing and reaſonable Actions, ſhall not onely keep the Natural Love, as from the Child to the Parent, but tye a perfect Friendſhip, as from Man to Man; unleſs you will ſay, there can be no perfect Friendſhip, except there be an equality of their Ages, which indeed a Child and a Parent can never be even in. But Parents are ſo far from making of Friendſhip with their Children, as they know leſs, and are more unacquainted with them, than with Strangers, by their reſerved Formalities; or elſe they are ſo rudely Familiar with their Children; as makes their Children rudely Familiar with them; in which kind of Natures and Humours can be no tyes of Friendſhip, neither with their own, nor Strangers.

Of Madneſs in general.

THere are more that run Mad for the loſs of Hope, than for the loſs of what they have Enjoyed; as for example, How many have run Mad for the loſs of their Servant, or Miſtris, which are called Lovers? but few or none for their Husbands or Wives; every Town, or Kingdome at leaſt, may be an Example of the firſt, but few in the whole World to be heard of the laſt. And how many Parents have run Mad for the loſs of their Children, becauſe they have loſt the hopes of their Perfections, or Excellencies, which Time might have brought forth, that might have been an Honour to their Name and Poſterity, which by Death were cut off? So as it is not ſo much for the preſent Comfort they loſt in their Child; for few Parents make their Children their onely or chief Society; but the expectation of the Future being loſt, is that they moſt commonly run Mad for; for there are none that wiſh not themſelves in a good Condition; and there are very few, that not onely wiſh themſelves in a better Condition, though they have no cauſe to complain, but hope to be ſo; and where the Hopes are cut off, and the Deſires remain, they muſt needs grow Impatient, and Impatiency grows Extravagant, and Extravagancy is Madneſs. But how ſeldome is it heard, that Children run Mad for their Parents? the reaſon is, becauſe there is little hopes from them, but of their Eſtates, or Titles, if they have any; for Men never conſider ſo much what is paſt, as what is to come, unleſs it be to compare the paſt time with the preſent, that they might gueſs at the Future: So that there is nothing to hope from Parents, becauſe all things are paſt from them; for Men joy more in looking forward through their Poſterity, than in looking back upon their Anceſtors; the one is a Contemplation of Life, the other but a Contemplation of Death; and though they are ſometimes proud of their Forefathers worthy Actions, yet they take more delight in the hopes of their own Poſterity. And when Men grow Mad for the loſs of their Eſtates, it is not for what they have enjoyed, but for what they would, or might have enjoyed, had not Ill Fortune been, but now they cannot. And when Men fall Mad through Deſpair, it is becauſe they have no hopes of Heaven: So that Hope is the Life of Mans Thoughts, and the Ground of his Actions; it makes Piety in the Church, and Induſtry in the Commonwealth; where the want of it is a Death in Life.

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An Epiſtle to the Unbelieving Readers in Natural Philoſophy.

MANY ſay, That in Natural Philoſophy nothing is to be known, not the Cauſe of any one thing; which I cannot perſwade my ſelf is Truth: for if we know Effects, we muſt needs know Cauſes, by reaſon Effects are the Cauſes of Effects; and if we can know but one Effect, it is a hundred to one but we ſhall know how to produce more Effects thereby.

Secondly, That Natural Philoſophy is an endleſs Study, without any profitable Advantage: but I may anſwer, That there is no Art nor Science but is produced thereby; if we will, without Partiality, conſider from whence they were derived.

Thirdly, That it is impoſſible that any thing ſhould be known in Natural Philoſophy, by reaſon it is ſo obſcure, and hid from the knowledge of Mankind: I anſwer, That it is impoſſible that Nature ſhould perfectly underſtand, and abſolutely know her ſelf, becauſe ſhe is Infinite, much leſs can any of her Works know her; yet it doth not follow, that nothing can be known; As for example, There are ſeveral parts of the World diſcovered, yet it is moſt likely, not all, nor may be never ſhall be; yet moſt think, that all the World is found, becauſe *Drake* and *Cavendiſh* went in a Circular Line, untill they came to that place from whence they ſet out

at first; and I am confident, that most of all Writers thought all the World was known unto them, before the *West-Indies* were discovered; and the Man that discovered it in his Brain, before he travelled on the Navigable Sea, and offered it to King *Henry* the Seventh, was slighted by him as a Fooliſh Fellow, nor his Intelligence believ'd; and no queſtion there were many that laugh'd at him, as a Vain Fool; others pity'd him, as thinking him Mad; and others ſcorned him, as a Cheating Fellow, that would have coſened the King of *England* of a Sum of Money: but the Spaniſh Queen, being then wiſer than the reſt, imployed him, and adventured a great Sum of Money to ſet him forth in his Voyage, which when the Succeſs was according to the Mans Ingenious Brain, and he had brought the Queen the diſcovery of the Golden and Silver Mines, for the Spaniſh Piſtols, Then other Nations envyed the King of *Spain*, and like a Company of Dogs, which fought for a Bone, went together by the Ears to ſhare with him. So the Biſhop that declared his opinion of the Antipodes, was not onely cryed down and exclaimed againſt by the Vulgar, which hate all Ingenuity, but Learned Sages ſtood up againſt him, and the Great and Grave Magiſtrates condemned him as an Atheiſt for that Opinion, and for that reaſon put him from his Biſhoprick, and thought he had Favour, in that his Life was ſpared; which Opinion hath ſince been found true by Navigators. But the Ignorant & Unpracticed Brains think all Impoſſible that is not known unto them. But put the Caſe that many went to find that which can never be found, as they ſay Natural Philoſophy is, yet they might find in the ſearch, that they did not ſeek, nor expect, which might prove very beneficial to them. Or put the caſe ten thouſand ſhould go ſo many waies to ſeek for a Cabinet of pretious Jewels, and all ſhould miſs of it but one, ſhall that one be ſcorn'd and laugh'd at for his Good Fortune, or Induſtry? this were a great Injuſtice: But Ignorance and Envy ſtrive to take

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off the gloſs of Truth, if they cannot wholly overthrow it. But I, and thoſe that write, muſt arm our ſelves with Negligence againſt Cenſure; for my part, I do: for I verily believe, that Ignorance, and preſent Envy, will ſlight my Book; yet I make no queſtion, when Envy is worn out by Time, but Underſtanding will remember me in after Ages, when I am changed from this Life: But I had rather live in a General Remembrance, than in a Particular Life.

The VVorlds Olio.

LIB. III. PART II.

Of Philoſophy.

THere have been of all Nations, that have troubled their Heads, and ſpent the whole time of their Lives, in the ſtudy of Philoſophy, as Natural and Moral; the firſt is of little or no uſe, onely to exerciſe their Opinions at the gueſſing at the Cauſes of Things, for know them they cannot; the laſt is a Rule to a ſtrict Life, which is ſoon learned, but not ſo ſoon practiced, as they have made it, in the dividing it into ſo many and numerous parts, having but four chief Principles, as Juſtice, Prudence or Providence, Fortitude, and Temperance; Juſtice is but to conſider what one would willingly have another to do to him, the ſame to do to another, which is the beginning of a Commonwealth. Prudence or Providence, is, to obſerve the Effect of Things, and to compare the paſt with the preſent, as to gueſs, and ſo to provide for the Future. Fortitude is, to ſuffer with as little Grief as one can, and to act with as little Fear. Now Temperance is ſomething harder, as to abate the Appetites, and moderate our Paſſions: for though there are but two principal ones, as Love, and Hate, yet there are abſtracted from them ſo many, as would take up a Long Life to know them after the ſtrict Rules of Temperance. But indeed it is as impoſſible to be juſtly Temperate, as to know the firſt Cauſes of all Things; as for example, A Man loſeth a Friend, and the Loſer muſt grieve ſo much, as the merit of the Loſs deſerves, and yet no more than will ſtand with his Conſtitution, which in many is impoſſible: For ſome, their Conſtitution is ſo weak, that the leaſt Grief deſtroys them; ſo that of Neceſſity he muſt needs be Intemperate one way, either for the not ſufficient Grief for the

the merit of his Friend, or too little care for himself. So for Anger; a Man must be no more angry, than the Affront, or any Cause of his Anger doth deserve; and who shall be Judge, since there is no Cause or Act that hath not some Partiality on its side? and so in all Passions and Appetites there may be said the like. Therefore he that can keep himself from Extravagancy, is temperate enough. But there are none that are more intemperate than Philosophers; first, in their vain Imaginations of Nature; next, in the difficult and nice Rules of Morality: So that this kind of Study kils all the Industrious Inventions that are beneficial and Easy for the Life of Man, and makes one fit onely to dye, and not to live. But this kind of Study is not wholly to be neglected, but used so much, as to ballance a Man, though not to fix him; for Natural Philosophy is to be used as a Delight and Recreation in Mens Studies, as Poetry is, since they are both but Fictions, and not a Labour in Mans Life. But many Men make their Study their Graves, and bury themselves before they are dead. As for Moral Philosophy, I mean onely that part that belongs to every particular Person, not the Politick, that goeth to the framing of Commonwealths, as to make one Man live by another in Peace, without which no Man can enjoy any thing, or call any thing his own, for they would run into Hostility, though Community of Men will close into a Commonwealth for the Safety of each, as Bees and other Creatures do, that understand not Moral Philosophy, nor have they Grave and Learned Heads, to frame their Commonwealths.

NAture is the great Chymist of the World, drawing out of the Chaos several Forms, and extracted Substances; the gross and thicker part goeth to the forming of Solid Bodies, the Fume to Air and Water, the thinnest part to Fire and Light, the Sense or Spirits to Life.

Of Naturalists.

NAturalists, that search and seek for hidden Causes, are like Chymists, that search for the Philosophers Stone, wherein they find many excellent and profitable Medicines, but not the Elixar: So Naturalists find out many excellent and beneficial Arts, but not the Cause or Principle. Yet we find, that Nature works not so curiously upon the Essence of Things, as upon the Corporal Substance: for Nature is but rude in the Minds of Men, and so in other Creatures, untill Community and Art have civilized them, and Experience and Learning have perfected them.

Of

Of Nature.

NAture is more various in the Shapes, Thoughts, and Colours, than in the Substance, or Kind of Things; yet for Shapes there are but four grounds, as High, Low, Thick, and Thin; of Quality, or Essences, she hath but four, as Fire, Water, Air, and Earth; and for Colours, the ground is onely Light; and for Life, she hath given onely three degrees, as the Life of Growth, the Life of Sense, and the Life of Reason, which is a Motion belonging to the Mind, the other two Motions belong to the Corporal Part, and all Life is but Motion; so that Motion is the Life of Natures Work, and the Work of Natures Life.

The Power of Natural Works.

ALthough Nature hath made every thing Good, if it be rightly placed, yet she hath given her Works power of misplacing themselves, which produceth Evil Effects: for that which corrupts Nature, as it were, is the disordered mixture. But of all her Works, Man hath entangled her waies the most by his Arts, which makes Nature seem Vicious, when most commonly, Mans Curiosity causeth his Pain. But there is nothing that is purely made, and orderly set, by Nature, that hath not a Virtue in it; but by her Creatures mis-applyings, produceth a Vice.

Change in Nature.

NAture hath not onely made Bodies changeable, but Minds; so to have a Constant Mind, is to be Unnatural; for our Body changeth from the first beginning to the last end, every Minute adds or takes away: so by Nature, we should change every Minute, since Nature hath made nothing to stand at a stay, but to alter as fast as Time runs; wherefore it is Natural to be in one Mind one minute, and in another in the next; and yet Men think the Mind Immortal. But the Changes of Nature are like the Sleights of a Juggler, we see many several Shapes, but still but one Matter.

Of Natural Wars.

IT seems to me a thing above Nature, that Men are not alwaies in War one against the other, and that some Estates live in Peace,

peace, ſomtimes forty or an hundred years, nay ſome above a Thouſand (as the *Venetians*) without Civil Warrs; for the old ſaying is, *So many Men ſo many Minds*; yet they meet all in Ambitious Deſires; and naturaly Self-love ſeeks and ſtrives for Preheminency & Command, which all cannot have, & yet ſubmit and obey, which is ſtrange: But ſay ſome, it is Love that Makes, Unites, and Keeps a Common-wealth in Peace; no ſaies another, it is Fear, and another may ſay as *Tichobrahe* the *Dane* ſaid of the Sun and Earth; For *Ptolomy* ſaith that the Sun moveth and the Earth ſtands ſtill, *Copernicus* ſaid that the Earth moved and the Sun ſtood ſtill, & *Tichobrahe* took up the third Opinion, to which could be added no more but that they both moved: So one may ſay it is both Love and Fear, ſince thoſe two Paſſions moſt commonly accompany one another. But ſay they, all things naturally incline to Peace and Unity, and that War is unnatural, becauſe it tends to Deſtruction; but ſome may ſay again, that we find Nature hath made nothing but is ſubject to Preying, Ravening, and Devouring, one thing of another, and that moſt things live upon the ſpoil of another, by the Humours, Conſtitutions, and Deſires ſhe hath given them; for in many things their Lives cannot ſubſiſt or be nouriſhed, but by the Death of other Creatures; So that Men are not only ſubject to War upon one another, but all Creatures that Nature hath made, as alſo the Elements, for what is Thunder, but a War betwixt Heat and Cold? for Nature, meeting in Contrarieties, muſt needs Diſpute when they meet, and are never quieted untill one part get the upper hand; and though Numbers make a Conſort, yet they muſt have a Sympathy one to another. Thus all things are ſubject to War, yet the Cauſes are different that provoke them to it; But Nature would have wanted work, if ſhe had made all things to continue, and nothing to decay; for Death is as natural as Life; but it ſeems to be Natures great Art to make all things ſubject to War, and yet live in Peace, as not to make an utter Deſtruction.

Of Darkneſs.

DArkneſs is more powerfull than Light, for a little dark Cloud will eccliſe the great light of the Sun; and there would be more Twilight if there were no Clouds, for the Clouds are like a Screen that hides the Light.

Of the Air.

THE Air is Water as well as the Sea; So that Men, Beaſts, and Birds, are all but kinds of Fiſhes, for we cannot live without Air, which is rarified Water; but it ſeems we are of a ſubtiller Senſe than Fiſhes, which makes us require a thinner Element.

Of Air.

THE Air is, as all other Animal Creatures are, ſubject to Corruption, Putrefaction, and Diſtemper; ſomtimes in a continual Feaver, other times in an intermitting Feaver, ſometimes in a Hectick Feaver, other times it hath ſhaking Agues; Wind-Cholicks, and oft times Rheumatick and Hydropical: and as the Air is, ſo it is apt to infect mens Bodies, by reaſon that Air is ſo thin and ſubtil, as it enters and intermingles into all things.

Of the Corruptions of the Air.

THE Air is more corrupted in the Spring and the Autumn, than in the Winter and Summer; for in the Winter it is leſs corrupted by reaſon it is more united, as being congealed by Cold; neither hath the Sun that Force, to draw more Vapours than it can digeſt; beſides, for want of Heat the Pores of the Earth are ſhut, whereby leſs Vapours iſſue out; and in Summer it hath a ſufficient heat to concoct what it draws up, or at leaſt it contracts it ſo, as to keep it from running into corruption; and the Spring, at the Suns return, opens the Pores of the Earth, ſucking out Vapour there from, which Vapour is like the firſt milk of a Cow, or the like Udder'd Creature, when they have new caſt forth their Birth, which Milk is all corrupted with Blood and Matter, by reaſon it hath been ſo long in the Udder; ſo likewiſe the Vapour is corrupted when it is firſt drawn as it were by the returning Sun, by reaſon it wanted Vent and Agitation to purify it, and as it is aſcending it mingles with thoſe Creatures that live upon the Earth; for the Pores of the Creatures that live upon the Earth, alſo open by the ſpringing heat, from whence Vapours likewiſe do iſſue from their Bodies; yet they live by the Air that encompaſſeth them, as Fiſhes do in Water, which if the Water be corrupted, the Fiſhes dye, cauſed by the Malignity they draw in; for though they are not ſmotherd or choaked, as in Froſty weather; yet could the thinneſt Air be ſo hard and ſo ſolidly froze as water which is of a groſſer Body, Man and Beaſt would be ſmothered for want of Breath, as Fiſhes are in great Froſts; yet many Creatures of the Earth are frozen to death, not only by having their Limbs Conjealed, Benummed, and Dead, deſtroying the Natural Motions therin; for ſurely the thinneſt Air being congealed, they can get none to ſerve for Breath; that is, there is none fit to move the Lungs; for though ſome Creatures Lungs require groſſer Air than others, and ſome a finer, yet Man and Beaſt I obſerve, require a middle temper or mixture; for too thin Air is as unuſefull as too groſſe; ſo for the Temper, too hot is as hurtfull as too cold; the one ſcalds or burns the Lungs, the Brain, and the reſt of the inward parts, or

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ſets the Spirits on fire; the other benumbs and ſtupifies them, at leaſt obſtructs them; but when the Air is putrified and corrupted, it mingles with the thinner Parts, as the Humours, the Blood and the like, cauſing corrupted Diſeaſes and putrifyed Limbs: but as I ſaid, the Spring Vapour, which is the riſing Vapour, is like the Beeſting Milk; ſo the Vapour in Autumn, which is the falling Vapour, is like Cheeſe that is ill preſt, or too moiſt kept, which corrupts and breeds Maggots; ſo Vapour being not well clarified or concocted by the Sun, becomes Malignant.

Of ſeveral ſorts of Vapour.

THere are many ſorts of Vapours, according to the ſeveral tempers of thoſe parts of the Earth they are drawn from; but when they are drawn to ſuch a height, they all mix, yet ſeldom ſo, but that ſome ſort may predominate, whether ſalt Vapour, ſharp Oil, bitumenous, wateriſh, or groſſe and Earthy, as dull and heavy or more light and Aery: Thus the Sun, as I ſay, draws and mixes, boils and clarifies Vapours; but if there be more than his Heat can overcome, they corrupt and fall back; and that which is thinneſt and pureſt it turns into ſerene Air, the Crude and Flatuous part it turns into Wind, the Watery part into Rain, the Bitumenous part into Thunder, the Oily part into Lightning or Meteors, the Scum into Clouds, which ſerve as wicks of Candles to take Light; the corrupted part inſenſibly falls back to the Earth again.

But when the Malignity of the Earth, and the corruption of the Air, and the diſtempered Humours of Bodies join together, it cauſeth great and horrible Plagues, making a general Malignity, and untill this Malignity hath ſpent its ſtrength, with ſtruggling and ſtriving with the ſtrength of Life, it never ceaſeth, and at the laſt it grows fainter and fainter, untill it hath no Power.

The ſeveral Degrees, or ſeveral ſorts of Vapour.

AS there is a natural Heat and a natural Moiſture, proper and inherent in every animal Body; ſo there is a natural Vapour that is produced therefrom, as a right and natural begotten Child. Or like Chymiſtrie, where Fire extracts from groſſer Bodies, ſeveral degrees of Matter, as Smoak, Oil, Eſſence, Water, Salt, and Incipid Dreggs: ſo the Natural Heat, on Food received, extracts Vapour, Fat, Blood, Spirits, Sweat, Humours, and Excrements. Now if the Heat be too violent it burns it, if too ſlow, it corrupts, but if the Heat be of an equal temper, and the Limbeck, which is the Stomach, free from Defects,

the Digeſtion is good, which makes the Extraction pure and effectual; now the thinneſt but ſtrongeſt Extractions are the Animal or Vital Spirits, the next thinneſt and moſt powerfull is the Vapour, which Vapour is that which repoſeth the Senſes, and feedeth the Brain, nouriſhing Imagination, Conception, and Underſtanding, and the like, and is the Creator of Fancy and Phantaſms; the Groſſer part of Vapour is a Smoak that continually iſſueth out through the Pores, and the like open paſſages; which Smoak is a ſuperfluity that ſerves for no uſe, but may do Miſchief if it be ſtopt, choaking and ſmothering Life, or at leaſt, cauſeth ſuch Diſtempers as may diſorder the whole Body; but the Animal ſpirit indeed is a Vapour, which proceeds from the Radical Heat and Moiſture of the Body, wherin, if the Heat be too violent, or the Moiſture too groſs, Quenches or Burns them up; and the Repoſing Vapour proceeds from the Natural digeſting Heat and Moiſture that is in the Body; and the Superfluous Vapour or Smoak proceeds from the actual Heat or Moiſture put into the Body by violent Motions, or hot Weather, or hot Meats, or moiſt Meats, or much Meat or Drink: When theſe Vapours join to the Natural Vapours of Repoſe, they cauſe as it were dead ſleeps, as we ſee by thoſe that have out Eat or Drank their Natural Temper; for though much eating will many times hinder Sleep, by reaſon it makes the Vapour ſo groſs that it cannot eaſily flow, yet much Drinking never fails; for a drunken man will be ſo ſtrongly aſleep that he cannot be awaked; but indeed the Senſes will be drunk as well as the Brain, which cauſeth them to be as if they were aſleep, but are not, only their Strength is for a time taken away, as being Slack'd or rather as it were drown'd; but when ſtrong ſleep is produced by overmuch eating, it is rather an Epilepſie than a natural Sleep, the Brain being as it were almoſt ſmothered with the thick and full Smoak, and the Senſes choaked or ſtrangled therewith; and ſo will the Senſes be in theſe Diſtempers, untill they are diſperſed or rarified, either by Time, Motion, or natural Heat; but Temperance cauſeth ſweet, natural, and healthfull Sleeps, being a Vapour that ariſeth from a good Digeſtion, cauſed by a Natural Heat and Moiſture; for when the Stomach is too empty, it hinders Sleep as much as when it is too full.

Of Thunder.

AS Winds make the Cloudes in the Air, and the Waves of the Sea to War, and make a Noiſe by the beating thereon, ſo it makes Thunder, for Thunder is nothing, in my apprehenſion, but Winds beating upon Chriſtling Drops, which is Water congealed in the middle Region; for Cold knits the Porous Body into a more Solid, and Winds that are made by Rarification give it Motion, which motion makes it powerfull, and

and when this Wind is got above the lower Region, and flies about it, it drives those Christling Drops against one another, and makes such a Noise as the Roaring of the Sea, only it is a harder Noise if we observe, which is, because the Water is Christling in the middle Region, and not in the Sea; and if we observe, the harder the Thunder-Claps are, the less it rains, and the more it rains the lesser are the Claps, and according as the heat of the Sun melts and dissolves the Christling Bodies, more or less it rains.

Of the Motions of the Planets.

THE Spherical Planets are the Wheels to draw up Vapours from the Earth, and the Sun as a thirsty Throat is refreshed thereby: Besides, every particular Planet feeds upon each other, though not Corporally as many other Creatures do, but draw and suck as from each others Breast.

Of Thunder some little difference to the former.

THE reason why it doth not Thunder in the Winter as in the Summer, is, that most of the matter that makes Thunder in Summer, is turned into Wind in Winter; for Water, Air, Wind and Thunder, are all but one Element, only thicker and thinner; for Wind is a condensed Air, and Air a rarified Water, and thus by Dilating and Contracting, alter their Forms, and their Properties, which makes that Matter seem of several Qualities, only works different Effects, and these Effects being different by their several Motions, which give them several Forms, and make many times a Civill War amongst them, every Form striving to out-do one another, and often in their striving change their Shape. But Fire being an Element not subject to change, sometimes parts the Fray, and sometimes sets them more one against another: for in the Summer the Sun being hot, raiseth the Vapour so high that it gets into the Middle Region, and being there condenses into Wind, and when it is there it seeks a Passage out, and so falleth foul upon the Clouds, beating them about untill its Fury and Strength be spent; but in the Winter the Sun-beams being weak cannot draw the Vapour so high, and so blows uppon the Earth and amongst the lower Clouds, which by crushing them together, squeeseth out Rain, or breaks them in sunder, which falls down in Showres; this makes more Rain, and frequenter Storms in Winter than in Summer; and Thunder in Summer, because it is drawn so high that it cannot easily return. Thus Wind in the Middle Region causeth Thunder, and in the Winter (going no further than the lower Region) causeth Storms; and

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and Lightning may be the ſtriking of ſome Clouds that have Bitumenous matter mixed in them, which like to a Flint do ſtrike out Fire.

With violence of the Wind.

Allegory.

IN the Chymiſtry of Nature, the Earth is the fixt Salt, the Air the Sulphur, the Water is the Incipid Flegm, the Sun or Fire are the Spirits, Light and Darkneſs is the Center, Life is the volable Salt, and Death is the *Terra Damnata*.

The noiſe of Water.

WAter being Spherical, of a hollow and Porous Body, the Wind beating thereon, the Hollowneſs cauſeth a ſound by the Rebounds it maketh againſt the inſide or outſide of the Spherical Bodie, which we call Drops, which being moved either by the Tydes or Winds, are ſo quick being ſo ſmall, and apt to move being round, as the Rebounds are ſo many and ſo thick, that the Ecchoes thereof are confuſed, which confuſion we call a Roaring of the Waters, as the Roaring of the Sea.

Of the Motion of the Sea.

THE Reaſon why the Sea is more apt to move than Freſh-waters, is, by the Saltneſs; for Salt having an acute quality, doth penetrate and divide, and Water whoſe propertie is to intermingle and unite, doth ſtrive to join the divided parts again; this makes it as it were a Perpetual Motion, the one ſtriving to meet and join, the other to ſeparate and diſunite.

The Noiſe of Winds.

THE Reaſon the Winds make ſuch a Noiſe in the Air, as on the Sea, is, that Clouds are a Condenſed Vapour or Air, which Condenſed Air is Water, ſo that Clouds are as it were a Sea over our Heads; and thoſe Clouds being VVaves and great Billows, when the VVind blows, beating upon them as upon the Sea, makes the ſame Noiſe; for the Roaring of the Sea and the blowing of the VVind is much alike, but when the VVind blows upon the Sea, it makes a horrid Noiſe.

Of

Of Water.

TO my apprehenſion, Water lies like a Swarm of Bees, every drop being like a ſeveral Bee; and as Bees lie ſo cloſe one to another as at ſmall diſtance they ſeem to be one intire Heap or Ball, ſo do Waters; but if they be diſturbed they will ſpread, and every Bee is ſeen diſtinctly, which before we could not ſee; ſo Water, when great quantitie is together, the Diſtinction of each Drop cannot be perceived by Mans Eies; but caſt up a Handfull of Water, or ſprinkle it about, and it will fall into Drops: Beſides, Drops of Water lie much cloſer together than the Bodies of Bees can doe, becauſe they are more Porous and ſoft, which yields to Contraction, and being wet makes them Glutenous, and ſo ſtick cloſer, which makes the Diſtinction of the Drops of Water leſs viſible than Bees.

Winds may be rarified Air.

AS Air is rarified Water, ſo Wind may be rarified Air, and by thinneſs beget ſuch an Agilneſs, as may give it ſuch a Strength by the quick Motion, that it may over-power the more Solid, which are Air and Water: for quick Motions, by the often Repetitions, grow powerfull and ſtrong. Wind is the Eſſence of Air, as the Spirits of Air, for it is an extracted Subſtance, which makes it Quick, Subtil, and Sharp, and of ſuch a powerfull nature, that it incounters ſolid Bodies, and many times hath the Victory over them, and by its active Wandring, ſubtil and piercing Motion, it appears more like Life than an other Element.

Of Rain.

VApour that is ſent from the Earth, or drawn up by the Sun, is like ſo many ſeveral Springs that iſſue out of the Pores of the Earth, and when they are ſtreamed to ſuch a height, they meet and join together, and gathering into Clouds, they become like a flowing River, with curling Waves like the Sea; But where there is too great a Quantity gathered together, that the Sun cannot diſgeſt, they overflow and fall down into ſhowres of Rain.

Of the Saltneſs of the Sea, and the freſhneſs of Springs.

SOme are of Opinion, that the Veins of the Earth are filled from the Sea, and that the Water runs thorow the Earth, as thorow a Sieve or the like, letting the thinneſt part thorow, and keeping the more ſolid back, which is the Salt; which to my Reaſon

ſon doth not ſeem probable; for we find by Experience that the Nature of Water being Moiſt, Soft, and Plyable, doth ſuck out with the Liquid Tongue, the Salt and Tincture of every Thing, even from the ſolid'ſt Body, as Minerals, which are harder far, and more cloſe, than the Porous part of the Earth; And for experience, we ſee and taſte thoſe VVaters that run thorow Mines, have not only the Tincture and Taſte of thoſe Minerals, but the purging effects which proceed from the Nature belonging to them; which ſhews, that it is unlikely that Salt ſhould be taken out of the Water, when VVater draws and ſucks out all Salt or the like into it ſelf, unleſſe they could prove Earth to be more Thin and Liquid than Water, whoſe Liquidneſs ſucks out all the looſer Ingredients, which is not only as I ſaid before the Tincture and Taſte, but the natural Propertie; and ſince it is improbable that the Salt ſhould be retained by the Earth from the Water, but far more probable that the Water ſhould become more ſalt, from the Earth, which makes me think it is improbable that the Veins of the Earth ſhould be filled with VVater immediatly from the Sea; but to my Apprehenſion they are filled after this manner.

The Planets, like VVater-Mills, draw up Vapours from the Sea, and the Sun, as the hotteſt Planet, doth by his heat as it were Calcine the Salt Vapour; although the Vapour cannot be ſo ſalt as the Sea-VVater, becauſe the Groſs Salt is not ſo light to be drawn up, but rather remains as fixt; but when the Sun hath Calcined it, the Volatil part flyes up to the Body of the Sun, or elſe ſtaies in the middle Region, and there meeting with a Sulphurous and Bitumenous Matter mixeth therwith, and makes a Matter of the nature of Gunpowder, which ſhoots Thunder, & flaſhes Lightning; the Watry part diſtills back again on the Earth in Showres of Rain, and that freſh Water diſtilled which falls upon the Earth, ſoaks into the Earth, and fills the Veins therein, cauſing freſh Springs to riſe where the Veins are too full: But in *Egypt*, or the like, where it ſeldome Rains, becauſe the Sun is there fierce and heady, that it hath not patience to draw by degrees as in Vapour, but draws up a Sea at once, which they call *Nilus*; for the Appetite and the Strength joining together, draws up ſo great a quantity, that the Strength being not able to draw it up high, makes it only ſwell up, which heaves no higher than to cover the Earth ſome ſmall depth, as ſome few Yards, or Feet high; and the Reaſon why it riſeth but twice a year, is, that the Sun is gathering his Forces half a Year to make a ſufficient Strength to compaſs that Work; and the Reaſon that it ſeldome or never faileth, is, becauſe it is the Nature of the Sun in thoſe Parts, to draw Moiſture after that manner, and what is Natural is a conſtant Habit or Cuſtome.

Of

Of the Sea-water running thorow the Veins of the Earth.

SOme are of opinion, That the Sea runs thorow the Veins of the Earth, as the Blood thorow the Body of an Animal, as a Man; which, to my reaſon, is very unlikely; for then there muſt be much more Water than Earth; if ſo, the Earth would be drowned with a ſuperabundant quantity, what with the Sea that runs about it, and the Rain that falls upon it, and the Water that runs thorow it perpetually. For put the Caſe it be as they ſay, that it runs out at ſome places, as faſt as it comes in at others, yet it would waſh and moulder away the Earth by the perpetual concourſe and recourſe, if not the Solidſt part, yet the moſt Porous part. Beſides, if it were ſo, the Earth would not be ſo dry as in many places it is, unleſs they hold, that ſome parts of the Earth have Veins, and other parts none. But if they ſay, that the Earth being ſo much greater in quantity than the Sea, which is the Watry part of the World, it hath not alwaies a ſufficient quantity to ſatisfie the Drought, which cauſes the Veins to be dry, that Reaſon would make me think, that there ſhould not be a ſufficient Quantity of Water to keep in a Body, to make a Sea ſo large to run about it, eſpecially of that depth the Sea is of, and to run through the vaſt Earth, beſides feeding the Air with Vapours. Thus if there were leſs Water than Earth, the Earth-Ball would be burnt up, or at leaſt ſo dry, as to bear nothing; and if the Water were more than the Earth, the Earth would be drowned. Wherefore, in my opinion, the Ingredients of the World are equally mix'd, and proportionably made, as Earth, Water, Air, and Fire; ſo the Sun proportionable to the reſt of the Planets, and the Planets proportionable to the Sun: ſo that the whole Globe is in equal temper, and the whole Body ſound; and though we, who know not the Conſtitution of the World, may think ſometimes the Elements are diſtempered, which is their natural temper to be ſo, but not in our knowledge to know how.

The Sun peirceth not deep into the Earth.

IT is not the Sun that is the Cauſe of the Elixar in the Earth, or the Golden Mines, nor yet of other Metals, which are in the Bowels of the Earth; as for example, all Cellars and Vaults are cold in the Summer, when all the ſurface of the Earth is ſoultry hot; and if the Sun cannot peirce thorow a little Vault, or Cellar, ſure it cannot paſs ſo far as into a deep Mine. This ſheweth, if Heat maketh Metals, it muſt be in the Bowels of the Earth.

Autumn is warmer than the Spring.

AUtumn is warmer than the Spring, by reaſon of Sun-beams, which beat hotter and longer upon the Earth in the Summer, when as Winter is cold, and hath frozen the Earth, which cannot ſuddenly be thawed. Beſides, the Sun hath not onely drawn forth the raw and undigeſted Vapours out of the Earth, but hath incorporated his Heat into her, all the Summer long: for though the Earth hath a Heat in her ſelf, a Sun, as we may ſay, in the Center, yet towards the Circumference it is ſo weak, as it is not ſufficient to bring things to Maturity, without the help of the Sun. Thus the Autumn is as much to be preferred before the Spring, as Maturity to Immaturity.

Of Heat and Cold.

SOme ſay, that Fire is onely ſenſible to that which hath Heat in it ſelf, and by a Similitude is forced thereunto: but there is nothing more contrary than Ice and Fire; yet Ice is ſenſible of Fire, which is proved by the melting, and the Water thereof will be ſcalding hot: Thus what is Cold will grow Hot.

Of the Moon.

THere may be an Opinion, that the Moon is all Water, for we find that Planet cold and moyſt; and why may not the inequalities of that we ſee in the Moon by Perſpective-glaſſes, be the Reflexion of the Earth on that Watry Body, the Moon? And as we ſee our Image in a Pond or Pail of Water, ſo do we ſee Mountains, Rocks, and Valleys of the Earth, in the Face of the Moon. Some may ſay, this Opinion may be contradicted, in the Eclipſes of the Sun: for if the Moon were all Water, it could not ſhadow the Sun from the Earth, by reaſon the Sun would ſhine thorow it: but this is not a ſufficient Contradiction; for a little Cloud will ſhadow the Sun, wherefore ſo great a Body of Water muſt needs darken it. Then ſome may ſay, the Figure muſt needs be weak, and not ſubject to our Eyes, becauſe the Diſtance is ſo great; it may be anſwered, though the Diſtance be great, the Depth of the Moon is ſo alſo; and the deeper the Water is, the fuller and perfecter it repreſents the Image that is ſet to the view; beſides, it may be like a Magnifying Glaſs, or like thoſe Glaſſes that caſt forth the Image, as Concaves and Convexes do; and for Experience, what a way will a Figure come out? wherefore how far will the Convex, Moon, or Earth, as may be both, caſt or draw out the Image of the Earth? And why may not the Moon

be

be thought all Water, as well as the Sun all Fire, ſince the Effects of the Moon are cold and moyſt, as the Effects of the Sun are hot and dry: for we muſt gueſs of the Quality, or Cauſe, by the Effects: beſides, the Light ſhews it Water; for when the Sun ſhines upon the Seas, the Reflexion caſts a Pale Light, ſo the Moon gives a Silver Light.

Of the Proſpect of Water.

WE cannot ſee, with a Perſpective-glaſs, the ſeveral Drops of the Sea, as we ſee the ſeveral Parts in a Heap of Sand: for if we look into the Sea, it only ſhews a ſhining Body; but look on the Sand, and every little Grain will ſeem a little Stone, and ſo a ſmall Heap ſeems like a Rock, and the Perſpective ſhews perfectly what it is, becauſe it lyes in diſtinct Parts which may be magnified: But we cannot magnifie the Drops of Water, becauſe it is a Liquid Body, where every part mingles into one another, or cleaves ſo cloſe, as it becomes one entire Body, ſo as there are no diſtinct Parts viſible.

Of Perſpectives.

JUST as a Perſpective-glaſs carries the ſight afar off, ſo a Trunk, or Pipe, conveys the ſound and voyce to the Ear at a great diſtance. Thus we may perceive, that the Figure of a round Circle hath the nature to gather up, and to draw to a Point all Species whatſoever: for they do not onely gather theſe from the Brain, but thoſe that come from outward Objects; and the more round Circles there are, the ſtraiter and further the ſeveral Species go, and the ſharper is the Point, as being bound, not having Liberty to ſtray forth. That is the reaſon, that the longer the Perſpective is, or the Pipe, or Trunk, the clearer and perfecter we ſee, and hear: for a Pipe, or a hollow Trunk, gathers up the ſeveral Letters, and Words, as a Perſpective gathers up the ſeveral Objects. Beſides, the Eye and the Ear are much of the nature of a Burning-glaſs, which gathers all the looſe and ſcattered Beams of the Sun to a Point, becoming there ſo ſtrong, being united, as the Reflexion ſtrike upon all Bodies, it meets, and peirceth into whatſoever is Porous: Juſt ſo the Reflexions of what the Senſes have gathered together, ſtrike upon the Optick Nerve, and peirce into the Brain; and if the Species of Senſe were ſo material as thoſe Species which are drawn from groſſer Bodies, the Noſe would ſee a Sent, and the Ear ſee a Sound, as well as the Eyes ſee a groſſer Object which is preſented to it: But the Matter being Thin, and Aery, the Objects cannot be ſo ſolid and ſubſtantial, as to make a Figurative Body to laſt ſo long as for our groſs Senſes to ſee.

Of going about the World.

IT is ſaid, that *Drake* and *Cavendiſh* went round the World, and others, becauſe they ſet out of one place, and went till they came to the ſame place again, without turning: But yet, in my conceit, it doth not prove they went round the whole World; for ſuppoſe there ſhould be a round Circle of a large Extent, and within this Circle many other Circles, and likewiſe without, ſo that if one of theſe inward or outward Circles be compaſs'd, ſhall we ſay it was the Circumference Circle, when it may be it was the Center Circle? But it may eaſily deceive the Underſtanding, ſince we can truly judge but according to what we find, and not to what we know not. But ſurely the World is bigger than Mens Compaſs, or Embracing; and Man may make a Globe of what he knows, but he cannot make a Globe of what he knows not; ſo that the World may be bigger than Man can make Globes, for any thing he knoweth perfectly. This Globe Man makes for the whole World, is but an inward Circle; and that there may be many of them which we do not know, becauſe not found out as yet, although Ships are good Scouts to bring Intelligence.

Of Nature.

WE find that Nature is ſtinted her ſelf, as well as Man is ſtinted by her, for ſhe cannot go beyond ſuch Rules and Principles, which ſhews there is ſomething more powerfull than Nature, as to govern her as ſhe governs the World: for if ſhe were not limited, there might be new Worlds perpetually, and not a Repetition in this courſe of one and the ſame Motion, Matter, and Form, which makes it very probable, that Nature hath wrought to the height of her Invention, and that ſhe hath plowed and ſowed to the length of her Limits, and hath reaped the plentifulleſt Crops, or at leaſt as plentifull as ſhe can, which makes it very Unlikely, or indeed Impoſſible, that there ſhould be better and quicker Wits, or ſounder Judgements, or deeper Underſtandings, or exacter Beauties, or purer Virtues, or clearer Truths, than have been in former Ages; and we find by her Acts paſt, that all was begot from the firſt-grounded Principles; Variation indeed there may be, but not any thing entirely new: And that there have been as good, if not better, in the ſame kind before. Neither can we rationally think, but the very ſame Patterns of all her Principles have been before in the Generality of her Works, although not made known in the Particulars of every of her Works. But every Age are apt to flatter themſelves, out of a Natural Self-love, that Nature hath out-wrought her former Works;

Works; which if ſo, there muſt be no Perfection, becauſe no End of Increaſing: for nothing can be Perfect that hath a Superiour, or which is not finiſhed and done; or that Nature, being Imperfect, cannot finiſh what ſhe hath begun; or that her Principles are Imperfect which ſhe works upon. But we find, that Nature hath a conſtant and ſetled courſe in all ſhe doth; and whatſoever ſhe works, are but Patterns from her old Samplers. But the ſeveral Stiches, which are the ſeveral Motions, are the ſame; and the Stuff, which ſhe worketh upon, which is the Matter, is the ſame; and the Figures ſhe makes, are after the ſame kind; and we find, through many Ages ſince, that it is the ſame, as *Salomon* ſaith, *Nothing is new, &c.*

Of Augury.

BY the Sympathy and Antipathy of Matter, or at leaſt in the ſeveral Forms of all; ſo in the Motion of Nature, if Man, the chief Work of Nature, would obſerve, we might foreknow Effects to come by paſt Effects, and preſent Effects, if we would but ſtudy the Art which in former times thoſe that were called Augures were learned in, and certainly did foretell many things truly well, and without the help of a Devil, but by Natural Obſervations of Natural Effects, though unknown Cauſes. And why may not this Learning be, as well as Aſtronomy, which by Obſervations of Effects hath found out the Reaſon of Eclipſes, and can foretell their times, and many other things concerning all the Planets and fixed Stars? And why not as well as Phyſicians, that have found out the Effects of Vegetables and Minerals, and the Diſeaſes, by which kind and waies of applying hath produced a Cure, which is not onely a Reſtauration, but a kind of Creation, and can foretell whether ſuch kind of Diſeaſes are curable, or no.

Of Natural Faith.

THere may be ſuch Sympathy in Nature, that if we could believe, undoubtedly our own Belief might bring any thing to paſs: For why may not Faith beget naturally what it requires, as well as one Creature beget another? But Nature is Wiſe, for ſhe hath mixed Mans Mind with ſo many Paſſions and Affections, as his Belief cannot be ſo clear; but that there lye alwaies Dregs and Doubts in the bottom of his Mind; which if Nature had not ordered ſo, Man might have transformed her Works to his Humour. But certainly there is a Natural Sympathy in Curſes, to produce an Evil Effect.

The

The Predeſtination of Nature.

THere is a Predeſtination in Nature, that whatſoever ſhe gives Life to, ſhe gives Death to; ſhe hath alſo predeſtinated ſuch Effects from ſuch Cauſes.

Of Chymiſtry.

THE greateſt Chymiſts are of a ſtrong Opinion, that they can enforce Nature, as to make her go out of her Natural Pace, and to do that by Art in a Furnace, as the Elixar, in half a Year, that Nature cannot in a hundred or a thouſand Years; and that their Art can do as much as Nature, in making her Originals another way than ſhe hath made them; as *Paracelſus* little Man, which may be ſome Dregs gathered together in a Form, and then perſwaded himſelf it was like the Shape of a Man, as Fancies will form, and liken the Vapours that are gathered into Clouds, to the Figures of ſeveral things. Nay, they will pretend to do more than ever we ſaw Nature to do, as if they were the God of Nature, and not the Work of Nature, to return Life into that which is dead, as to renew a Flower out of its own Aſhes, and make that Flower live freſh again; which ſeems ſtrange, ſince we find nothing that Nature hath made, that can be more powerfull, or more cunning, or curious, than her ſelf: for though the Arts of Men, and other Creatures, are very fine and profitable, yet they are nothing in compariſon to Natures works, when they are compared. Beſides, it ſeems impoſſible to imitate Nature, as to do as Nature doth, becauſe her Waies and her Originals are utterly unknown: for Man can only gueſs at them, or indeed but at ſome of them. But the reaſon of raiſing ſuch Imaginations in Man, is, becauſe they find by practice, that they can extract and divide one Quality from another, though it may be in queſtion, whether they can do it purely or no, but ſo as to deform that Nature hath formed: But to compaſs and make as Nature doth, as they imagin they can, is ſuch a Difficulty, as I believe they have not the power to perform; for to divide, or ſubſtract, is to undo; and Nature hath given that Faculty to Man to do ſome things when he will, but not in all, as, he may ruin and deſtroy that he cannot build, or renew; & though he be an Inſtrument, as all other things are, to further Natures Works, ſince ſhe is pleaſed to work one thing out of another, not making new Principles for every thing, yet he cannot work as ſhe worketh: for though he can extract, yet he cannot make; for he may extract Fire out of a thing, but he cannot make the principle Element of Fire; ſo of Water and Earth; no more can he make the Elizar, than he can make the Sun, Sea, or Earth; and ſo it ſeems as impoſſible

impoſſible to make a Man, as to make a piece of Meat, put into a Pot, and ſetting it upon the Fire, of what temper, or which way he can, he ſhall never turn it into Blood, as it doth in the Stomack, or make ſuch Excrements as the Bowels caſt forth: And to make the Eſſence of a Flower return into the ſame Flower again, ſeems more ſtrange; for firſt, that Motion is ceaſed and gone, that gave it that Form; and where they will find that Motion, or know what kind moves it, or what moved it to that Form, I doubt is beyond their skill. Beſides, thoſe Qualities, or Subſtances, are evapoured out, that gave it that taſt, or ſmell, or that made it ſuch a thing; and though they be never ſo Induſtrious to keep thoſe Vapours in, yet they are too ſubtil to be reſtrained, and Inſenſible to be found again, when once they are ſeparated: ſo as it is as hard to gather the diſperſed Parts, as to make the firſt Principles, which none but the God of Nature can do; for it is a hard thing out of the Aſhes of a Billet to make a Billet again. But Nature hath given ſuch a Preſumptuous Self-love to Mankind, and filled him with that Credulity of Powerfull Art, that he thinks not onely to learn Natures Waies, but to know her Means and Abilities, and become Lord of Nature, as to rule her, and bring her under his Subjection. But in this Man ſeems rather to play than work, to ſeek rather than to find; for Nature hath infinite Varieties of Motions to form Matters with, that Man knows not, nor can gueſs at; and ſuch Materials and Ingredients, as Mans groſs Senſe cannot find out; inſomuch that we ſcarce ſee the Shadow of Natures Works, but live in Twilight, and have not alwaies that; but ſometimes we are in Utter Darkneſs, where the more we wander, the apter we are to break our Heads.

THE EPISTLE.

THis Book I doubt will never gain an Applauſe, eſpecially amongſt thoſe Students who have ſpent their time with Antient Authorities, who are become ſo reſtringent with their Doctrines, as the ſtrongeſt reaſon of Contradiction cannot move them, nor reaſonable Truths purge out the Erroneous Dregs. And they do not onely make a Laughing Scorn, or caſt a Deriding Feſt, on Modern Opinions, but they will fly from them, as from the Plague, without any Examination, crying, they are Defective, out of an Obſtinate Belief, that none but the Antients were Maſters of Knowledge, and their Works the onely Guides of Truth, which is as Ridiculous, as to think that Nature cannot or will not make any thing equal to her former Works; or to think Nature confined all Knowledge to ſome Particular Heads in Antient Times, and none but thoſe to trace her Waies; or to think that the Curioſity of Nature is ſo eaſily found out, that the Antients could not be miſtaken. But the Antients are divided amongſt the Scholars, or rather the Scholars are divided amongſt the Antients, where every ſeveral Author hath a ſeveral Party to fight in his Defence, or to uſurp an Abſolute Power; where there is ſo much Envy, and Malicious Factions, and Side-takings, to maintain or to fling down ſeveral Opinions; or ſo much Ignorance, blindly to throw at all, having no Underſtanding Eye to make Diſtinguiſhment, or to ſee what they are againſt. But I hope none of my Readers will be ſo blind as to break their Heads againſt the Candleſtick, when the Light is ſet therein; and I wiſh it may burn ſo clearly, and bright, as to caſt no dark Shadows againſt the Wall of Ignorance: yet I muſt confeſs, it is but a Night piece, for it wants the Sun of Rhetorick to make it a Glorious Day.

Much

The VVorlds Olio.

LIB. III. PART III.

Much Praiſe makes a Phyſician think himſelf Learned.

IT is a ſtrange thing to ſee into what great Errours Men will run; as ſuppoſe a Perſon ſhall find out, or have it by Receipt, a rare Medicine, as to cure one Diſeaſe, which is curable; and for the Fame of this one Medicine, ſhall have a whole Country flock to him for Medicines for their ſeveral Diſeaſes, and ſhall not be perſwaded from it; and at laſt perſwade him, as Self-love is eaſily perſwaded, to practice that he hath no skill in; and ſo kill more by his Ignorance, than his Medicine can cure by its Virtue.

Of Phyſicians.

IT is almoſt impoſſible for all Phyſicians to know all Diſeaſes, and their Remedies, as they profeſs to do, by their general Practices; for we find, to learn a mean Art, it is the ſtudy and ſervice of ſeven Years; and certainly it is much more difficulty to know Diſeaſes, which are like Faces, not any one alike; beſides, Diſeaſes lye ſo hid in the Body of an Animal, as they are never perfectly known, but gueſs'd at; and to know the Cure of a Diſeaſe, is as hard, as to know the Diſeaſe; and indeed we can never know a perfect Cure, unleſs we could know the undoubted Cauſe. But Phyſicians ſhould watch, as Philoſophers, the Stars, with Obſervations, and in time they may gueſs ſo well, as ſeldom to fail of a Remedy. Wherefore it were good, that every particular Phyſician ſhould be bound by a Law to ſtudy onely a ſingle Diſeaſe, and the Cure thereof, and not to con-

found their Brains with tearms and names of Diſeaſes, and to kill the Patient, by being ignorant of the Cauſe. But let every Diſeaſe go to a proper Phyſician; for though there be a multitude of Diſeaſes, yet there are more Phyſicians: but ſuch is the ſad Condition, that they rather adventure to Chance, or Luck, than Skill; for Diſeaſes are like ſeveral Countenances in Faces: though there be one and the ſame kinds of Faces, as Man-kind, Horſe-kind, and Cow-kind, yet every Horſe-face is not alike; nor every Mans Face is not alike; ſo Diſeaſes: as Pox-kind, and Plague-kind, and Feaver-kind: yet all Feavers are not alike, nor Plagues, nor Pox; for they are different in degrees; wherefore one and the ſame Medicine will not cure one kind of Diſeaſe, but the Medicine muſt differ, as the Diſeaſe: for as the Countenance of the Diſeaſe changeth, ſo muſt the Medicine. But it is harder to take the degrees of Diſeaſes, than to draw a Picture to the Life, for it is hard to know in what Degree a Diſeaſe is in.

But the Second Part of my Philoſophical Fancies will treat more at large of Diſeaſes, and their Cures.

The Motion of the Blood.

THE moſt Renowned and moſt Learned Phyſician, Doctor *Harvey*, hath found out the Circulation of the Blood, by his induſtrious ſtudy, ſo methinks it ſhould be very beneficial towards the health of Man, to find out the Motion of the Blood, as it runs, whether it hath one intermixing Motion as it runs, or whether the Blood doth not do as the Water ſeems to do, which going in a ſwift ſource, where the following Drops are as great Strangers to the leading Drops, as the ſituation of either Pole: for though the hinder Drops preſs forwards, and drive on the former, like Crouds of People, one ſhuffling another, yet they do not ſeem to intermix, or incorporate, but rather ſeem to break, and divide into parts; for if they ſhould intermix, and incorporate one drop into another, their intermixing Motion would hinder their running Motion ſo much, as it would be ſcarce perceivable how it went forward; and if the Blood do not intermix, then ſome Veins may have foul and corrupted Blood, and ſome very pure Blood, which we many times ſee; which makes me think it doth not intermix; if ſo, we may take out our good Blood, and leave our bad behind us, not knowing where the Corrupted Blood lyeth; and this Corrupted Blood may infect the Vital Parts, as it runs along. This makes ſome, that when they let Blood in Feavers, they are never the better, becauſe that Vein was not open where it lay: ſo that Phyſicians had better ſtrike two or three Veins, and venture the loſs of Good Blood, than miſs the Bad, for it may corrupt all the reſt, though not by intermixing, yet by corrupting the Liver as it floweth.

Of letting Blood.

THere are more Diſeaſes come in having too much Blood, than too little: for when the Veins are too full, the Blood hath no liberty to run out, and for want of Motion corrupts, which Corruption burſts out into Small-Pox, Fiſtaloes, Kings-Evils, and many ſuch like Diſeaſes. But if the Humour thruſts not Outwards, it corrupts the Inward Parts, as, the Liver, the Lungs, or elſe breeds Impoſthumes, and many ſuch Diſeaſes. But if there be much Blood, and thin, then by the agitation it grows hot, or elſe by the many Spirits in much Blood, it begets too much Motion, Motion Heat, and Heat and Motion fires the Blood, and inflames the Spirits, which cauſeth Feavers of all ſorts, Frenzies, and Conſumptions; for there may be as well too much Motion in the Body, as too little. But when the Parts of the Body are congeal'd, or tyed up with Cold, then the Blood cannot run, nor the Spirits work, but Motion ceaſeth, and the ceaſing of Natural Motion is Death. Or if the Blood run too faſt about, and the Spirits work too hard, by reaſon of too much Heat, they waſt out themſelves, by reaſon of too much Labour, and ſo are worn out, like the Wheels of a Clock; for the Clock ceaſeth to go, when the Wheels are broken.

Apoplexies come by the ſtoppage of the Blood.

Hective Feavers cauſed by quick Motions.

Of Diet.

THere is nothing preſerves Health more, and lengthens Life, than due and juſt proportion of Diet, according to the ſtrength of the Stomack: for one ſhould eat ſo, that the Body ſhould feed upon the Meat, and not the Meat to feed upon the Body, as it doth with thoſe that eat more than they can digeſt, for the Superfluity makes Slough and Slime in the Body, which Slime drowns the Spirits, ſlackens the Nerves, corrupts the Blood, and weakens the Body; beſides, it bringeth many Diſeaſes. Neither ſhould one eat ſo little, as to let the Body feed upon it ſelf; for much Faſting dryes the Blood, heats the Body, and fires the Spirits, which Fire once getting into the Arteries, is ſeldome or never cured, being a Hective Feaver. But it is as hard to know a juſt proportion to the ſtrength of the Stomack, as to keep it when they know it. This Knowledge comes by obſerving the Stomack, for at ſome times the Stomack requires more than at other times, although the Appetite may be leſs, when the Stomack is empty, or it is requirable to give it more: for ſome have ſuch weak Appetites, as they ſterve their Bodies, becauſe they would not diſpleaſe their Taſt; or elſe eat ſuch things as would yield no Nouriſhment: for there is a great difference between the Appetite and the Stomack. Others, their Appetites are ſo ſharp, and their Stomacks ſo weak, as it digeſts not the third part of what it receives: But he that loves

Pleaſure more than Health, and Life, let him follow Epicures; and they that think the Severity of the Body is the way to Eternal Life, let them turn Anchorets: but they that think they may uſe all things that are lawfull, without a prejudice to the Soul, and would have Health and Life, to uſe them long, let them follow Obſervation and Moderation.

Of Purging Medicines.

The Reaſon why one and the ſame Quantity of Phyſick ſhall purge ſome to Death, and others it ſhall never move, or at leaſt not to that degree.

THE Reaſon is, That one and the ſame Quality and Quantity of Purging Medicines works ſo different in ſeveral Bodies, and at ſeveral Times, in one and the ſame Body, is cauſed by the Validity and Solidity of the Humour: for the Bodies of Animals are like to ſeveral Grounds, ſome Duſty and Dry, ſome Stony and Hard, ſome Tuff and Clammy, as Clay, ſome Muddy and Dirty, others Waſhy and Wet; which cauſeth Husbandmen to yoke more Oxen, or Harneſs, more Horſes, to adde Strength, not onely when their Draughts are heavily laden, but when the Waies are ill, and uneaſy to travel in: for in ſome Waies ten Horſes will not draw ſo eaſy as one in other Waies, or in Winter as in Summer, but are forced to whip and laſh, to tug and pull: ſo are Bodies, where Phyſick, like Horſes, or Oxen, doth pull and gripe the Guts, to draw out clammy Flegm; where, in Light and Sanguine Bodies, the Phyſick runs faſt, and the Humours follow eaſily; or in Melancholy, and Dry Waies, where the Humour is ſo hard, as the Phyſick rather beats upon it, than penetrates or divides it, and at laſt becomes Lame, and Weak, as Horſes which are foundred; but Cholerick Bodies are like Sandy Waies, where the Humours, like Duſt, fly about. But there muſt be ſeveral ſorts of Phyſick given to ſeveral Conſtitutions, as Husbandmen ſow ſeveral ſorts of Grain; as, ſome Humours muſt be digged up with Penetrating Medicines, other Humours plowed up with Fomenting Medicines; ſome Humours harrowed with Extenuating Medicines, others raked as with Drawing and Attractive Medicines; ſome muſt be watered with Solable and Sucking Medicines, others muſt be manured and nouriſhed with fine Light-Meats, and Gelly-Broths; others muſt be comforted with the hot Sun of Cordials. Thus if Bodies be not husbanded according to the Nature and Conſtitution of the Soyl, they will never have a ſufficient Stock of Health to pay Life, their Land-lord, his Rent; and Death will ſeize upon their Leaſe, as forfeited to him before the Rent-day.

of

Of Purging Drugs.

ALL Purging Drugs have more of the penetrating or subdividing Quality, than attractive, or drawing: for it is not the gathering together the Humours, that casts forth, or purgeth forth, but the cutting or dividing them, which loosens them, and dissolves; and the Cause of Fluxes in Bodies, is, that Nature hath bred a Drug in the Body, which is a penetrating and subdividing Humour.

Of Opium.

OPium works upon the Spirits, as Drugs do upon the Liver, in the Body; it is good in Feavers, for in all Feavers the Spirits are like Wanton Bodies, which run and play so much, untill they have put themselves into a Fiery Heat: But dull Opium corrects them, like a grave Tutor; wherefore Opium should be good for Mad-men, moderately taken.

Of Animal Spirits.

THE Animal Spirits are the Radical Vapour in the Body, produced from the Natural Heat, and Radical Moysture: but Obstruction, which comes by Superfluity, stops the Natural Heat, hindring the Extenuating Faculty and Corruption which is caused by Superfluous Moysture; and Unnatural Heat damps the Natural, and drowns the Radical Moysture, by which the Animal Spirits become weak. This is the reason, that those Diseases that come by Obstruction, or Corrupted Humours, make the Body faint and lazy, and the Mind dull and melancholy.

Of Heat and Cold.

HEat and Cold produce many times one and the same Effect: for as Cold draws all Spirits inward, so Heat thrusts all Spirits outwards: for Cold is like a Hook, to pull Heat inward; and Heat like a Spear, or a Staff, to thrust outward; As for example, From Wine is distilled *Aqua vitæ*, or the like, which are Spirits by the means of Fire; and Wine in a Barrel, if it be much frozen, will cause all the Spirits in the Barrel to gather together in the midst, and no Spirits are left in that which is frozen; as likewise in extreme Fear, all Spirits will be drawn to the Heart, as the Center, insomuch as all the rest of the Members will have none left to support them, as they become useless; and in great Heats the Spirits go to the Outward Parts, and leave the Inward Parts so voyd, as they become faint and exhausted, for want of their help.

The Difference of Heat and Cold in the Spring and Autumn.

THE Face of the Earth is like the Hearth of a Chimney, and the Sun as the Fire that lyeth thereon; that is the reaſon that the Spring is not ſo warm as the Autumn, or the Autumn ſo cold as the Spring, becauſe the Sun is not ſo hot in the Winter to heat the Earth, as in the Summer: for as the Hearth of a Chimney will require ſome time to be heated, after the Fire is laid thereon, ſo it will retain a Heat ſometimes, after the Fire is taken therefrom.

Likewiſe this is the reaſon, that it is coldeſt juſt before the break of Day, becauſe at that time the Sun hath been longeſt abſent: for there is ſome Heat in the Night, though but weak; not but that the Night may be hot, when the Day hath been cold: but then that Heat proceeds rather from the Bowels of the Earth, than the Beams of the Sun; for though the Sun may have a Conſtant Heat, yet his Beams have not, as we may obſerve, ſome Summer Daies are much colder than others; for ſome Daies may be hotter when the Sun is Oblick, than when it is Perpendicular over our Heads, by reaſon that cold and moyſt Vapours may ariſe from the Earth, and as it were quench the Violent Heat in the Beams of the Sun; and Wind may cool the Heat alſo, or Clouds may obſtruct the Heat, as a Skreen ſet before the Fire: yet neither Wind, nor Vapour, nor Clouds, can alter the Heat inherent in the Sun, &c.

Diſeaſes curable and uncurable.

THere are ſome ſorts of Dropſies that are cauſed by Obſtruction, and ſome ſorts of Conſumptions cauſed by Evil Digeſtion, and ſo Diſeaſes of all ſorts that are curable: but if any Vital Part be periſhed, it is not Phyſick, nor good Diet, nor change of Air, nor any Evacuation or Reſtoratives, that can make that part whole again that is periſhed, no not Nature it ſelf; for when her Work is finiſhed, ſhe cannot mend it; for if ſhe makes it Imperfect, it will continue ſo: for Nature is like a Clay Potter, that if his Pot be made awry, if once confirmed and hardened with Heat, he cannot alter it.

Of the Sickneſs in the Spring.

THE Reaſon there are more ſick in the Spring than in the Winter, is, that the Pores of the Body being cloſer ſhut in Winter, by the Contraction of the Cold, than in any other Seaſon, keeps in the Fire, the Smoke, and Vapour, that ſhould, and would if it could, iſſue out: But the Parts being ſtopp'd, having

having not a ſufficient Vent to tranſport a proportionable Quantity, it lyes and corrupts; for want of Agitation, the Quantity increaſing, it overcharges the Body, that by ſuch time the Spring is arrived, the Body is ſo diſtempered, as it falls ſick, the Corruption having bred a Malignity that infects the Noble Parts.

For the Body having more Vapour than the Natural Heat can digeſt, makes it not onely corrupt, for want of a ſufficient Heat to purifie it, but that Corruption quenches out the Natural Heat, which cauſeth Agues, and begets an Unnatural Heat, which cauſeth Feavers, and the like Diſeaſes; and the Corruption cauſeth the Small-Pox, Meazels, Impoſthumes, Soar Throats, and many ſuch kinds of Diſeaſes.

But when this Diſtemper of the Body is joyned to the like Corrupted Vapours drawn from the Earth, it is moſt commonly deadly, and produceth great Plagues the Summer following, the Body being then like Rotten Wood, which is quickly ſet on Fire, and ſoon burnt out.

But if the Body hath a Sufficiency of Natural Heat to clarifie the Vapour, that ariſes from the Stomack, and Bowels, and to dry up the Superfluous Moyſture, the Body is ſafe from Danger: but if the Body have more Heat than Moyſture, it feeds upon the Noble Parts, and cauſeth Hective Feavers.

But Hective Feavers are ſeldome cured by the ſtoppage of the Pores: for the Natural Heat in the Body is like External Fire, which is extinguiſhed if it be ſtopp'd, and hath not Vent.

But there are ſeveral ſorts, or kinds, or manners of Unnatural Heat, cauſed by Obſtructions, and other Accidents; as there is a Smothering Heat in the Body, cauſed by Obſtructions; and there is a Smoking Heat of the Body, cauſed by too violent External Motions, or ſuch Meats that actually heat; alſo a Fiery Heat in the Body, cauſed by too much, and too ſtrong Interior Motion: but theſe Heats, that are Moyſt Heats, and Unnatural, cauſe Corruption.

Of the Sickneſs in Autumn.

THE Reaſon there is more Sickneſs in Autumn than in Summer, is, that the Powers of the Sun abating, let fall by degrees all the Dregs and Droſs of that Vapour it drew up from the Earth, when it was in its full Strength, which having more power to draw, than to digeſt, the Superfluity corrupts; which Corruption falls back upon the Earth, infecting the Air, alſo the Bodies of Men, and many times Beaſts; yet the Infection is received, or infects, according as the Bodies are tempted: For if the Bodies are full of Humours, and the Blood corrupt, the Air is apt to catch hold, as having a Sympathy each to other, for as the old Proverb is, *Like will to like*, and thoſe Bodies, and alſo thoſe Meats, that are moyſt, are moſt apt to corrupt: for Heat and Moyſture are ſaid to be the Father and Mother to Corruption;

Corruption, which cauſeth thoſe that eat much Fruits and Herbs in the Summer-time, to fall into Fluxes, and Feavers, and the like Diſeaſes, in the Autumn; for thoſe Humours that are bred in the Summer, the Body ſtrives to caſt forth in Autumn, like a Child-birth; for when the Humours are come to ſuch a Growth, the Body is in travel with painfull Throbs, and ſtrives to be delivered; where ſome are ſoon delivered of their Burthen, others dye in their Labour.

Diſeaſes of the Spring, Summer, Autumn, and Winter.

THE Diſeaſes in the Spring are Agues, Small-Pox, Meazels, Impoſthumes, and the beginning of Plagues; for all the Malignity that was tunn'd up in the Body in the Winter, is ſet abroach in the Spring, by the returning Sun, whoſe Beams, though weak, yet peirce, like ſmall Gimlets, or Spiggots, all the Pores of the Earth, and the Creatures thereon. The Diſeaſes in the Summer, are Phrenzies, by reaſon the Heat burns and inflames the Spirits; and Plagues, by reaſon the Heat inflames thoſe Malignant and Corrupted Humours that the Winter hath bred by Obſtructions, like Houſes that are muſty, and fuſty, and ſmoky, and foul, for want of Air to ſweeten them; and full of Spiders, and Cobwebs, and Flyes, and Moths, bred from the duſty dirty Filth therein, for want of Vent to purge them, for the Winter ſhuts up all the Windows and Dorts, which are the Pores; likewiſe the Blood corrupts, and the Body is apt to rot, like Linnen, that is laid up damp, or in a moyſt place; for the Rheums that are ſubject to be in the Winter, corrupt and rot the Lungs, and the Vital Parts of the Body; likewiſe Sweatings and Faintings are Summer-diſeaſes, by reaſon the Natural Moyſture is rarified ſo thin, and the Pores open ſo wide, as it evaporates all out, even the Radical Moyſture, and the Vital Spirits iſſue out therewith.

The Diſeaſes of Autumn are Fluxes, by reaſon the Summer breeds ſharp Humours, with the Heat and the Drought; beſides, the Diets of Men are crude and raw in that Seaſon, as eating of Fruits, Roots, Herbs, and the like. Alſo this Seaſon is ſubject to Meagrums, and Feavers, which are alſo cauſed by ſharp Humours; likewiſe Head-akes, and Vomitings, cauſed by ſharp Cholerick Humours, which the Summer Diet breeds; likewiſe Phuriſies, that are cauſed by burnt or corrupted Blood, which is bred by too much Heat, or an Unnatural Heat, and a Superfluity of Moyſture; alſo Collicks, by reaſon the Summer rarifies the Vapours into Wind, which cauſeth not onely in the Bodies of Men great Collicks, but in the Bowels of the Earth, which cauſeth Earthquakes, and great Tempeſtuous Winds in the Air; for in this Seaſon of the Year there are greater Winds than

than in any Seaſon, and hold the longeſt: for though in *March*, when the Pores of the Earth are firſt opened, as I may ſay, by the returning Sun, whereupon the thinneſt Matter will firſt fly out, yet thoſe Winds are neither ſo ſtrong, ſo long, nor ſo frequent, as thoſe in Autumn.

The Diſeaſes of the Winter are Coughs and Rheums, by reaſon the Pores being cloſer drawn, and the Air groſſer and thicker in Winter, it doth as it were daub rather up, like Morter upon a Wall that hath Holes and Creviſes, than enter in; which cauſeth a cloſer Stoppage; which Stoppage cauſeth Dew, and Diſtillations: for the Heat and Moyſture ſtewing together, the Body becomes like a Still, or rather like a Pot, or Veſſel, that is cloſe covered, which hath Meat, or ſome Liquid Subſtance in it, where by Heat, the Moyſture thereof, is rarified into Vapour and aſcending to the Cover, and at the Top as the Cover thereon, finding a Depreſs, ſtraight gathers into a Dew, and ſo into Drops; then falls, having a ſufficient Vent, like Showers of Rain, where ſome run through the Pipes of the Noſtrils, otherſome through the Gutter of the Throat, and ſome fall ſtreight down on the Stomack, as the Earth: for as it is the Nature of Vapour to ſpread, and to aſcend, as being Light and Thin; ſo it is the Nature of Water to deſcend, or to run ſtreight forth, by reaſon it is more Solid, and Weightier likewiſe.

Likewiſe Coughs are Followers and Attendants of Rheums, which by tickling thoſe Parts where it falls or trickles along, cauſeth a ſtraining, and ſo a coughing, though many times Wind produceth the ſame Effect by a tickling touch. Alſo Sneezing is an Attendant to Rheum and Wind, and cauſing a tickling on the Brain, or in the Noſe: for indeed Sneezing is nothing but a Cough through the Noſe, as through the Throat. Likewiſe Tooth-aches are cauſed by Rheums: for the Rheum falling thereon, rots the Bones, or makes Holes therein, like as Water, continually dropping on a hard Stone, works a Paſſage thorow. Alſo Soar Throats are cauſed by Rheums, but that is when the Rheum is ſharp or ſalt. Then Winter is ſubject to cauſe Apoplexies, Lethargies, numb Palſies, and Gangrenes, that are cauſed by the ſtoppage of the Pores, which, as I ſaid, are not only drawn cloſer by Cold, which makes the Skin thicker and harder, but by the groſs and thin Air, which is contracted into a more Solid Body by Cold. Thus the breathing Paſſages of the Body being ſtopp'd, there flyes up ſo much groſſer Vapours to the Head, as choaks the Brain, and ſmothers the Vital Spirits there; and the Body having leſs Vent in Winter than in Summer, grows ſo full of Humours, as obſtructs the Nerves and the Muſcles, with cold, clammy, or hard-baked Flegm, as they cannot ſtir with a ſenſible Motion; for in the Nerves and Muſcles doth the Senſe of Touching live; and where they ceaſe from moving, thoſe Parts are dead and numm'd. Gangrenes are produc'd by the benumming of the Spirits, as when the Spirits are congeal'd to Ice,

Vapour thickens into Water, Water into Flegm; Cold congeals it Stone, Heat confirms it like Metal.

which cauſeth in very cold Countryes, as *Ruſsia*, or the like, to have their Noſes and Fingers fall off from their Faces and Hands. Likewiſe, if the Spirits are quenched out with too much Moyſture, or their Motions hindered by ſome Obſtruction, or as it were corrupted by ſome Blow, Bruiſe, or Wound, thoſe Parts, for want of Lifes Motion, gangrene, and ſo rot off. Likewiſe Fiſtaloes are ſubject to this Seaſon, becauſe this Seaſon being ſubject to breed Rheums of all Sorts and Natures, according as the Humours are in the Body, ſo it breeds that ſharp Rheum which makes Fiſtaloes: for that Humour is as ſharp as *Vitriol* or *Aqua fortis*, and it doth in the Body as *Vitriol* and *Aqua fortis* doth on Metal, running about, and eating holes quite thorow. Alſo this Seaſon is ſubject to hard white Swellings, bred by cold, clammy, or tough Humours. The Stone and the Gout reign in every Seaſon, but not in every Age: for though Children have the Stone many times, yet ſeldome or never the Got: But the Gout, although its not the Stone in the Toe, yet it is an Humour which is of the Nature of Lime, which is ſomewhat of a Brimſtony, Hard, Dry, Bitumenous Humour.

Of Cold and Hot Diſeaſes.

A Cold Diſeaſe is apter for Cure than a Hot: for Cold Diſeaſes are like Raw Fleſh, that the Froſt hath gotten hold of, and makes it unlike it ſelf, by reaſon of the Ice hardning of it; but Warmneſs diſſolves it, and then it comes to it ſelf again; but by Exceſſive Heat, it is as if one ſhould boyl or roſt a piece of Fleſh; for when a piçce of Fleſh is boyled, roſted, baked, or the like, one ſhall never make it as it was, which is, to be raw again.

Of Apoplexies, and the like.

AN Apoplexy is a dead Palſie in the Brain, and a Lethargy, a numb Palſie in the Brain; And the reaſon many times why dead and numb Palſies, when it takes them on one Side, r in the Legs, or Arms, and yet live, is, becauſe it hath not touched the Vital Parts, which is cauſed by ſome Obſtruction in the Veins, or ſome of the Nerves, which either is by groſs and thick Blood, or hard and cruſted Flegm, or cold and clammy Flegm: But if it be in the Head, which we call Apoplexies, it is either cauſed by a Cold Humour in the Brain, which doth as it were congeal and freez up the Spirits; or by a Malignant Vapour, proceeding from the Stomack, or Bowels, which Vapour choaks or ſmothers up the Spirits. And indeed the greateſt Enemy to the Brain is the Vapour that proceeds from the Ill-affected Bowels, or Stomack: for Vapour, being Smoke, aſcends upward to the Head, which is the Chimney of the Body, where the Smoke vents out; for the Bowels may be compared to the Hearth,

Hearth; the Stomack to the Pot, or Furnace; the Meat to the Fuel; the Heart to the Fire, or Flame, which is fed by the Liver, or Oily Subſtance; the Lungs the Bellows, to keep it alive; the Head, as I ſaid, the Chimney, to gather up the Smoke; the Noſe, Mouth, and Ears, the Tunnels from whence it iſſues out: for if the Noſe and Mouth be ſtopped, the Fire of Life goeth out, and not having Reviving Air, it is choked with its own Smoke: for though the Pores of the Body do evaporate ſome of the Smoke, yet that is onely the thin and ſubtiller Part; but if the Pores of the Body be ſtopped by a Cold, the Body ſhall grow Feaveriſh with it, ſo that many times it ſets the Houſe on Fire; and when the Head is Idle and Frantick, it is becauſe the Head, which is the Chimney-top, is ſet on Fire by the Feaver: but the Vapour that aſcends to the Head, is either a great Friend or Enemy to the Wit; for a Groſs Vapour chokes the Wit, a Thin Sharp Vapour quickens it, a Cold Vapour congeals it, a Hot Vapour inflames it, and ſeveral ſorts of Vapour make variety of Wit, and the ſeveral Figures, and Works, and Forms, that that Vapour, which is a Smoke, raiſeth up, cauſe ſeveral Imaginations, and Fancies, by giving ſeveral Motions to the Brain.

Of a Feaver.

A Feaver is like a Stack of Hay that is laid up half wet, and half dry; This Moyſture and Drought being met together, ſtrive for Preheminency, the Drought would drink up the Moyſture, and the Moyſture would diſſolve the Drought; and if their Strength be equal, and the Strife be without intermiſſion, the Stack is ſet on Fire, cauſed by an equal, ſwift, continuated Motion, which conſumes all, if it be not quenched out by a freſh Recruit of Moyſture: for Drought takes the part of Fire, being the Child of Heat, which Heat is the Child of Fire, and ſo is the Grandmother of Drought. Thus a Feaver is cauſed by the Humours of the Body, which being not well tempered, ſets the Barn, which is the Body, on Fire, by the Corruption therein; for Heat and Moyſture are the Parents to Corruption. But there is a Natural Heat and Moyſture, which produceth Legitimate Iſſues; and there is alſo an Adulterate Heat and Moyſture, from whence proceed Baſtardly Diſeaſes, which are as Numerous, as Natural Children.

Of Feavers in the Blood.

BUT in Feavers, where onely the Heat cauſeth the Blood to boyl, and ſo to become ſcalding hot, when the Feaver is taken away, that is, when the bitter and ſharp Humours are caſt out of the Body by ſome Evacuation, or that the Fire is quenched out with ſome cooling Julips, the Blood will be the ſame again,

without any alteration, as Water is; onely in the boyling, the Blood may waſt and evaporate forth of the Body through the Pores, as Water doth forth of the Veſſel it is boyling in: But if the Blood be corrupted, or mix'd with Humours, as Water is often with Mud, there is no way but letting it forth, drawing it out of the Veins, that the Heart and the Liver, as the Springs, may ſend in more, which may be Freſh and Clear, into the Veins again, unleſs thoſe Springs be corrupted, and then there is no Remedy, for then Death will alter the Courſe of Life in that Body.

Unnatural heat and cold may be cured in the Vital Parts, but not when they are corrupted.

Sleeping and Waking.

SLeeping and Waking are the flowing and ebbing of Vapour: for when Vapour flows to the Extreme Parts, it cauſeth Sleep, as it were, for a time; Or filling up all the Outward Senſes, as Water doth a Pipe, or a Veſſel, or as Wind doth a Bladder, where nothing can be received therein, untill they be empty: ſo no Outward Objects can enter in at the Five Senſes, untill the Vapour wherewith they are filled be diſpers'd; or falling back, by contracting into a Leſſer Compaſs; which when they are contracted or diſpers'd, they wake; ſo that Vapour in the Body is as neceſſary for Life, as Food; And indeed Food is the chief Cauſe of Vapour; for Heat and Moyſture make Vapour; and like as Food, received into the Body, doth either diſtemper or nouriſh it, ſo doth Vapour that flows in the Body, make Sleep ſound and eaſy, or troubleſome and unquiet; for Malignant and Corrupted Vapours are like Malignant and Corrupted Humours: for as Malignant Humours cauſe the Body to be ſick or painfull, ſo Malignant Vapours cauſe Sleeps to be full of Dreams, Startlings, and often Wakings; though many times Dreams are cauſed by Rarified Vapours, like a Wind which blows upon the Brain, cauſing many Motions therein; or rather furrows the Groſſer Vapours, cauſing them to role in Billows and Waves, hindring them from flowing eaſy and ſmooth; which Tempeſtuous Winds beat the Vapours backward, as it were, or drive them from the utmoſt Extent, which hinders the Senſes from being thorowly fill'd, which cauſeth not ſo ſound Sleeps: for when the Senſes are not fill'd, the Vapours are like Water in a Veſſel not half full, which when it is quite full, there is little or no Motion; though the Veſſel be moved, the Water ſtirs not much: but when it is but half full, or three parts, when the Veſſel is ſtirred, it flaſhes and ſprinkles about.

Of not Sleeping in Feavers.

THE reaſon thoſe that are in great Feavers, or the like hot Diſeaſe, cannot ſleep, is, that the Heat being too ſtrong for the Moyſture, it rarifies it ſo thin, as it is like the forementioned Wind,

Wind, which, inſtead of ſtopping, cauſeth Waking Dreams, that is, Frantick Fancies; for there is as Natural a Degree of this Vapour, as there is a Natural Temper proper to every Animal Body; Or elſe it burns the Body, and dryes up the Natural Moyſture ſo much, as there can ariſe no Vapour therefrom: for it is to be obſerved, that the dryeſt Conſtitution ſleeps the leaſt, and thoſe ſleeps they have are ſhort.

One and the ſame Cauſe differs in the ſame Effect of Sleep.

SOme and the ſame things, or Acts, will cauſe Sleep, or put by Sleep; as for the Paſſions, ſometimes Grief, Joy, Anger, and the like, will cauſe Sleep, othertimes hinder it; the reaſon is, according as the Paſſions work inwards, or extend outwards: for when the Paſſions ſettle or move moſt inwards, they draw all the Vapours backwards; and when they flow outwards, they carry Vapours with them; and as Paſſions many times carry out Vapours, ſo Vapours many times carry out Paſſions, as we may obſerve by the Effects, as Sighing, Groaning, and Weeping, as Railing, Threatning, Curſing, Fighting, Laughing, Hooping, Hollowing, Praiſing, Singing, and Dancing, which are all Exteriour Motions: But where they work inward, the Heart beats, or works, and the Brain thinks ſtronglyer than the Natural Conſtitution requires; which Motion cauſeth Unnatural Heat, which drinks up the Vapours; or elſe the Brain, or the Heart, are ſo ſtrongly bound to an Object, and holding as it were ſo faſt thereon, as it draws all the Powers of Life to aſſiſt therein: This cauſeth Deep Muſing, Heart-griping, fix'd Eyes, and ſlow Pulſes, which draws the Vapours ſo much inward, as almoſt extinguiſheth the Fire of Life, and ſmothers the Underſtanding, ſtarves the Body, and makes the Senſes unuſefull; and many times the Slow Motions congeal the Vapours, like Ice, making them unapt to flow. As for Exteriour Action, much Labour or Exerciſe cauſeth them to flow, or produceth Sleep to thoſe that have Groſs Bodies, and too Thick Vapours (for the Vapours may be too Thick as well as too Thin) for the uſe of Reſt in theſe Bodies and Conſtitutions, much exerciſeth and rarifieth the Vapours to ſuch a Degree, as makes a General Aptneſs to flow to the Extreme Parts, wherewith the Senſes are ſtopp'd, as being full, which otherwiſe would not be ſo apt to flow; but to Lean Bodies, and Dry Conſtitutions, much Labour and Exerciſe either contracts the Vapour into ſo Groſs a Body, as it cannot flow; or rarifies that little Vapour they have, ſo thin, as it evaporates out by Inſenſible Inſpirations, or the Unnatural Drought and Heat drinks it up, ſo as there is no Vapour to fill the Senſes to a Repoſe.

of

Of Agues.

AGues are half Sisters to Feavers, which are like Fuel half dry, set on Fire by Accidental Motions, and not kindled by a Natural Course: This Fuel half dry, is Humour half concocted; the other part raw, and undigested, which is like Hay, or the like, not dryed enough by the Sun: so Digestion wants Natural Heat to dry, which is, to concoct the Superfluous Moysture: for when the Moysture is too much for the Heat, although it be not sufficient to quench it out, yet it doth damp and smother in the Heat, staying the Quickness of the Motion, blunting the Edge and Sharpness, allaying the Penetrating Faculty; and the Heat being not strong enough to drink up the Superfluous Moysture at once, but onely hath so much strength as to rarify it into Vapour, which Vapour is Smoke, which Smoke is thinner and thicker, according to the quantity and quality of the Moysture, or as the Heat and Moysture doth predominate; for when the Heat is Master, the Vapour is so thin, as it flashes into a Flame, as Lightning from a Cloud, which is an Intermixing Feaver; but when the Moysture is Mistris, and predominates, the Vapour is more Gross; which Gross Vapour doth not onely quench out that Flame caused by the Unnatural Heat, but stops and hinders the Extenuating Faculty of the Natural Heat, like as a Cloud should obscure the Sun, obstructing his Beams, which dispersеth his Heat by the Line of his Light, which causeth the Air to be Dark and Cold. Thus in the midst of Summer, when the Sun is at the height of his Glory, a Dark Cloud, made of Vapour, will cause the Complexion of his Light to be of a Black Pale, and the Body of the Day to be Cold; But when the Sun breaks thorow by degrees, he dissipates those Black and Sullen Clouds, rarifying the thinner part into Wind, and the thicker condenses into Water; the one bloweth over, the other showers down: So those that have Agues, their Flesh looks with a blue, black, pale, and is very cold to the Touch; but when the Natural Heat dissipates, that Cold and Gross Vapour that is raised from a raw, or half concocted Humour, the thinnest part spreads about the Body, like the Wind, getting into every Cranny, Corner, or Part of the Body, as Veins, Arteries, Muscles, Sinnews, putting the Body into a Violent and Unnatural Motion, which is the Shaking Fit; and when the Rarified Vapour is spent, the Shaking Fit ceaseth, and goes over; and then the Patient entreth into a Burning Heat; for the Unnatural Heat, which was involved in the Grosser Vapour, as Fire in Clouds, which lightens and thunders, begins to break thorow, especially when it is helped by the Sun, which is as the Natural Heat of the Body; the Body, as the Air, grows soultry hot, and the Heat dissipating those Foggy and Cloudy Vapours in the Region of the Body, condenseth the Gross Parts into Water, which issueth forth

forth in Sweat, as Showers of Rain. Thus when the Vapours are diſperſed, and breathed out of the Body, thorow the Pores of the Skin, or otherwiſe, the Body is like the Air, Serene and Clear, untill there are more Vapours aſcended from the corrupted and half concocted Humours, which ſometimes gather ſooner, and ſometimes are longer before they are gathered into Clouds again: This is the reaſon ſome have Quotidians, Tertians, Double-tertians, and Quartans.

Of a Hectick Feaver.

MOST Hectick Feavers are cauſed by an Exceſſive Heat in the Arteries, which Heat is more difficult to quench, than to ſtop a prickt Artery: for in this caſe letting Blood doth more harm than good, by reaſon that the Moyſture of the Blood ſtrives to quench the Fire therein, or at leaſt to temper the Heat thereof; for it is Wet that puts out Fire, not Cold; for hot Water will as ſoon put out Fire, as cold Water. Neither can the keeping in the Blood cure the ſick Patient, it may ſome ſhort time retard Life from expiring; the reaſon is, becauſe the Exceſſive Heat not onely corrupts the Blood, and melts the Fat of the Body, but it dothevaporate Life forth, like boyling Water, that conſumes in Smoke. Thus it becomes an Incurable Diſeaſe, when once the Heat overpowers the Moyſture.

Of Coughs.

THere are many ſeveral ſorts of Coughs; ſome proceeding from a Superfluity of Moyſture, others from too much Heat; ſome from a Corruption of Humours, others from a Decay of the Inward Parts; others from ſudden Colds upon great Heats, and ſome proceed from Wind, likewiſe from ſharp ſalt Rheums, and ſome from freſh Rheums. Thoſe that proceed from a Superfluity of Moyſture, are ſtrong Coughs, that raiſe up Flegm: for in that ſort of Coughs, when the Stomack is full of Humours, the Flegm riſeth higheſt, like the Scum of a Pot on the Fire, or like Whites of Eggs that are put into any hot Liquor; and when the Stomack is hot, it boyls up like a ſeething Liquor, which boyling or ſeething provokes to ſtrain; which ſtraining is not ſo violent, as to vomit: for thoſe ſorts of Coughs are of the nature of vomiting, as in ſtraining, or ſtriving, or ſhuffing upward; but by reaſon it is not ſo violent a Motion as Vomiting is, it onely provokes to Cough, bringing up Flegm, or Water, with the Motion thereof. After the like manner are ſuch ſort of Coughs as proceed from Corrupt Humour, and moſt commonly are the Fore-runners of the Small Pox, Meazels, or the like Diſeaſes.

But Coughs that proceed from a great Heat, either in the Stomack, or Bowels; the reaſon is, that the Heat cauſeth a great Vapour,

Vapour, which Vapour aſcending to the Head, there gathers into Clouds of Water, where diſſolving, it falls back again, like Showers of Rain, where it ſometimes falls in pouring Showers, other times like mizzling Rain. And the fuller of Moyſture the Body is, the greater Showers of Rain fall down. This ſtopping the Paſſages of the Throat, cauſeth a ſtraining and ſtriving in the Throat, as when any thing goeth awry, or Crums or Bones lye in the Throat, or ſtop the Wind-pipe: for every part of the Body, if it be bound, or hurt, will ſtrive and ſtrain to help it ſelf. But if the Conſtitution of the Body be Naturally or Accidentally Dry, the Vapour is thinner, and then it ariſeth, like a ſteam in a Still, or Limbeck, where the Head, like the top of a Still or Limbeck, gathers that ſteam into a Dew, which falleth back in diſtilling Drops; which Drops trickling down the Throat, as Tears on the Cheeks, do rather tickle the Throat, than ſtop the Wind-pipe, or ſtrain the Throat: but if the Rheum be ſharp, or ſalt, it cauſeth a gentle ſmart, which is of ſuch a kind of touch as tickling is; this provokes a faint or weak Cough.

But Coughs that proceed from a decay of Parts, are, when any part of the Body is corrupted, it becomes leſs ſolid; as from being a Solid Fleſh, to be of a Jelly Subſtance, which diſſolves with the leaſt Heat, melting by degrees away; and as it melts, it falls into liquid Drops, which Drops tickle or ſmart thoſe parts they fall or trickle on: for by reaſon the Inward Parts are as it were raw, or very thin skinned, they make it ſenſible of the leaſt touch; beſides, there is a faint ſtrife, when the diſſolved part falls from the other, which ſtrife tickling, cauſeth a Cough; but the Cough is more or leſs, according as the part diſſolves. But theſe tickling Coughs are the moſt dangerous Coughs, for the one cauſeth a Conſumption, the other is cauſed by a Conſumption: for when theſe tickling Coughs proceed from the Body, they are cauſed from a Conſuming Part, that melts and diſſolves by degrees; but when it is Diſtillation from the Head, it corrupts Parts by falling thereon, like as Water, with a conſtant dropping, will penetrate thorow a Stone; much more may a Conſtant Diſtillation corrupt a Spungie Matter, as Fleſh; and according as the Rheums are freſh, ſalt, or ſharp, the Parts decay ſlower or faſter: for ſalt, or ſharp Rheums, ulcerate the Parts, and deſtroy them ſoon.

Alſo Wind will cauſe a tickling in the Throat, as a tickling in the Noſe, which cauſeth Coughs; for Sneezing is but a Cough thorow the Noſe: but when Wind riſeth thorow the Wind-pipe, it cauſeth a Chine-cough; for as long as the Wind aſcends, the Patient cannot draw in Air, but coughs ſo long, without drawing in of the Breath, till they are black in the Face, being as it were choak'd or ſtrangled, or rather ſmothered almoſt to Death.

As for Remedies, thoſe Coughs that proceed from a Superfluity of Moyſture, or from Corrupted Humours, there muſt be applyed

applyed purging Medicines, and letting of Blood: but for Coughs that proceed from Decayed Parts, there is no help for them: for when the Intrals are corrupted, and wasted, they cannot be restored again, nor made as they were before; nor can they be healed up, if they be ulcerated, as the Outward Parts of the Body can; for we cannot come so easily to lay Plasters, and Pultesses, to draw out the Corruption, and Putrified Humour from the Sounder Parts, that are not corrupted; yet there may be given, or taken, such Medicines, as may prolong or retard the hasty Wast; which Medicines must be cooling and clensing, as Julips made of Burrage-water, Plantain-water, with Sirrop of Suckery, and Sirrop of Burrage, and Bugloss, and the like; Also, Broths with Cooling Herbs, as Strawberry-leaves, Violet, Suckery, and the like. But no Hot Sirrops, nor no Sharp Herbs, as Sorrel, and the like; nor no Hot Herbs, as Thyme, Rosemary, Winter-Savery, Marjerum, or the like.

Also I should think Almond-milk should be very good; for the French barley, that is boyled in the Water, is both cooling and clensing, and quenches out the Fiery Heat; and Almonds are healing and smothering. But in these Diseases, Physicians do most commonly give those Medicines which are very pernicious, as Mithridate, Brimstone, Saffron, Licquerish, and Hot Cordials; those Hot Medicines, instead of comforting those Decayed Parts, rather inflame them; and the Heat therein dissolves and melts them more hastily away.

But those Medicines are more proper for those that are stopped in their Stomack or Head by Cold, which hath congealed the Vapour into Icy Contraction, Hot Medicines rarifie it thin again; although many times Cold causeth an Unnatural Heat, by stopping by Contraction the Pores of the Flesh, keeping in, and hindring the Smoke of the Body from breathing forth; which Smoke smothers the Inward Parts, causing thereby a Suffocating Stoppage; whereupon Cold Medicines give the Patient more ease than Hot, as it hath been found by Experience.

But for those Coughs that proceed from a tickling Rheum from the Head, the best Remedies are Issues; the next is letting a little Blood; the third, to give the Patient Cooling Medicines, such as I named before, especially Almond-milk; for it doth not onely quench the Unnatural Heat, but it allayes and tempers the salt and sharp Vitriols that are most commonly mixed in those Rheums: Yet there must alwaies be a care, that they do not weaken the Stomack by over-cooling Drinks: wherefore they must drink but a little at a time, and at certain times, as, not upon a full Stomack, but when the Stomack is most empty, for then it works better Effects, and hinders not Digestion. Likewise in Consumptive-coughs, the Patient must not use any Violent Exercise, so as to heat the Body, but must use Moderate Exercises. Likewise their Meats must be light of Digestion, and rather to eat Boyl'd-meat than rosted, and rather Flesh-meat

than Spoon-meat; provided, that they be Fine Meats, as Pullet, Chicken, young Turkyes, Partridges, and the like; young Rabbits are also good, and Pigs, Lamb, and the like; but not to eat too much at one time, nor to eat untill they feel the Meat digested; for Ill Digestion causeth an Unnatural Heat, and breeds the Body full of sharp Humours.

The Salt that is in the Blood remains more in Rost-meats than in Boyld-meats, for the Water sucks it forth.

As for Chine-coughs, those Medicines must be applyed, as do expell Wind, and to purge away the raw and unconcocted Humour that produce Wind.

Of the Disease called the Small-Pox.

SMall-Pox, or the like Diseases, are caused either by Superfluity of Humours: for the Body having more than it can discharge, it lyes and corrupts; Or else by an Evil Diet, or an Ill Digestion, which breeds more Humours than Good Nourishment; or by great Heats, or sudden Colds. Of this Disease many dye, that would otherwise live, if they were rightly ordered in their Sickness; unless the Corruption hath taken hold on the Noble Parts, before it begins to break forth, and then there is no Cure; Otherwise I believe it is as easy a Cure, as any Disease, if Moderation be used: for those that strive hastily to throw out the Corruption by forcible Medicines, as those Medicines that are hot, do like those that take out Dirt out of a Ditch, not taking time to fling it far enough; and to disperse it several waies, throw it on a high Heap, on the Verge, or Edge of the Ditch; and being too great a Quantity to consist in one Body, or to keep one place, falls back again, carrying some part of the Bank, or Earth it lay on, along with it: So in the Diseases of the Small-Pox, striving to cast out the Corruption, it falls with greater Violence, and deadly Effects, back again. Besides, most commonly this Disease is accompanied with a Feaver, and all hot Medicines increase a Feaver, and many times it is a Feaver that kils, and not the Pox; And it is to be observed, that where one lives, that hath very Hot Medicines applyed to him, ten will dye. But in these Diseases there must be applyed gentle dilating Medicines; and those that are smoothing and healing, as Possets made with very small Ale, with Figs, Rasins, and Lickerish boyled therein: Also a little letting Blood is very good, especially if they be Feaverish, although some account it deadly, but certainly it is a safe Remedy. As for Purging Medicines, they are very dangerous, for drawing in the Humour; but a Vomit is not amiss, for that doth rather cast forth, than draw inward; neither must they keep them too hot in their Beds, nor too cold, but of a temperate heat.

Gargarizing is also very good in this Disease, for it doth not onely purge the Head of Corrupted Humours, where it is most commonly over-charged, but it keeps the Throat safe, and clear from Scabs, or at least mollifies them.

of

Of Violent Actions.

ALL Dry Bodies may uſe more Violent Exerciſes, with leſs Danger, than Moyſt, where Heat and Moyſture produceth Corruption; where to Dry Bodies, the Heat onely makes it more dry, but not corrupts: The onely Danger is, Violent Exerciſe to Dry Bodies may waſt the Radical Moyſture, or inflame the Spirits, which produceth Frantick Feavers: But when a Moyſt Body is over-heated, the Blood is apt to putrifie, the Humours to corrupt, the Fat to melt, Vapours to ariſe; this produceth Small-Pox, Meazels, Plurifies, Collicks, and very often Conſumptions, by diſordering or melting the Noble Parts in the Body; but eſpecially, if a ſudden Cold be taken upon a great Heat, for the ſudden Cold ſtrikes the Heat ſo violently inward, as the Extraordinary Motion doth either ſet the Body on Fire, or melts it, as Metal in a Furnace, producing an Unnatural Heat in the Arteries, and inflames the Vital Spirits therein, which produceth incurable Hectick Feavers.

The Effects of Sickneſs.

SIckneſs will deſtroy that in one Week, that Time will not do in twenty Years: for Sickneſs will make Youth look Old and Decrepid; when Health makes Age look Young and Spritly. Sickneſs burns up the Body, Time wears out the Body, and Riot tears out the Body.

Of the Senſes.

AS all Objects and Sounds that go through the Eye and Ear, muſt firſt ſtrike, and make ſuch a Motion in the Brain, before the Mind is ſenſible thereof; ſo any thing that toucheth the Body, goeth firſt thorow the Pores of the Skin and Fleſh, and ſtrikes upon the Nerves; which Nerves are little Strings, or Pipes, full of Brain; thoſe ſpread all over the Body; and when thoſe are moved, as the Brain is in the Skull, then the Body is ſenſible; And that is the reaſon, that when the Fleſh is bound, or preſs'd up hard and cloſe, it is numb, and hath no feeling, becauſe thoſe Pores where it was bound, or preſs'd, are ſtopped, and are no more ſenſible of touch, than the Eye, or Ear, or Noſe, when they are ſtopped, are ſenſible of Outward Objects, or Sound, or Sent. Thus ſtopping the Pores of the Body is as it were Blind, or Deaf, Senſleſs and Taſtleſs; and this is the reaſon, that when any one is ſick, or diſtempered, they cannot eat their Meat, becauſe the Pores of the Spungie Tongue are ſtopped, either by Weakneſs, Cold, or Drought.

The Senſes of the Body equalized with the Senſes of the Soul.

AS the Body hath five Senſes, Seeing, Hearing, Smelling, Taſting, and Touching; ſo hath the Soul: for Knowledge is as the Senſe of Touch; Memory, as the Senſe of Sight; Reaſon, as the Senſe of Hearing; Underſtanding, as the Senſe of Taſt; and Imagination, as the Senſe of Smelling, as being the moſt Aery Senſe.

Of Objects.

THere are three Imperfections in Sight, as, the Dimneſs of Age or Weakneſs, Purblind, and Squint; Age makes all things look miſty, as if there were a Veil before their Eyes; and Purblind makes all things look level, or plain, without the diſtinction of Parts; a Squint makes all things look double: But to look perfect and clear, is, that the two Eyes make a Triangular Point upon the Object; or elſe the Eyes are like Burning-Glaſſes, which draw all the Lines of Objects to a Point, making themſelves the Center.

Of Touch.

ALL Pleaſure and Pain is Touch, and every ſeveral part of the Body hath a ſeveral Touch; for not onely the various Outward Cauſes give ſeveral Touches, but every ſeveral part receives a ſeveral Touch; and as the General Senſe throughout the whole Body is Touch, ſo every Particular Senſe, as all Objects touch the Eyes, all Sounds touch the Ears, all Scent toucheth the Noſe, all Meat toucheth the Tongue, and all thoſe ſtrike and move, and ſo touch the Brain. And though all Touches are Motions, yet all are ſeveral Motions, according to the ſeveral Parts: for all Pain comes by croſs and perturbant Motions, all Pleaſure by even and regular Motions, and every particular Senſe may receive Pleaſure or Pain, without affecting or diſaffecting, or indeed a notice to the reſt of the Senſes; for the particular Senſes take no notice of each other. And, as I ſaid, every ſeveral part of an Animal hath a ſeveral Touch, and a ſeveral Taſt; the Loyn doth not taſt like the Breaſt, nor the Breaſt like the Loyn, nor the Shoulder like the Breaſt, nor the Neck like the Shoulder, nor the Head like the Neck. So in Vegetables, the Fruit not like the Leaves, nor the Leaves like the Rind. Thus the Objects, as well as the Senſes, are different.

of

Of Pleasure and Pain.

THere are onely two General Pleasures, and two General Pains, all the rest are according to Delectation, or Reluctation; the two General Pleasures, are, Quiet in the Mind, and Ease in the Body; the two General Maladies, are, Trouble in Mind, and Pain in the Body: But Slavery can be no Bondage, if the Mind can be content withall; yet the Mind cannot be pleased, if the Body be in Pain; it may be Patient, but not Content: for Content is when the Mind desires not change of the Condition of the Life.

The Cause of Tears and Laughter.

ANY Extraordinary Motion in the Spirits causeth Tears, for all Motions heat according to their Degrees, and Heat doth rarifie and separate the thinnest Substance from the thickest, as Chymists know right well; and all very thin Bodies are fluent, and, as I may say, agil; and all that are fluent and agil, seek passage and vent: So as a Man in this may be familiz'd to a Still, as, the Arteries for the Furnace of the Still, where the Fire, which is Motion, is put in; the Heart, the Pan of the Still, where the several Passions, as several Herbs, are put in; the Head, the Cover of the Still, where the Vapour of herby Passions ascends; the Eyes, the Spout where it runs, or drops forth. Laughter is produced, as Tears are, by Extraordinary Motions, by which Extreme Laughter will cause Tears.

Of Tears.

SOme say, Tears are the Juice of the Mind, pressed with Grief: But Tears proceed from Joy, as well as from Sorrow; and they are increased by the Moysture of the Brain; in some the Spring is dryed. But all Passions are apt to pump out Tears, as Extreme Sorrow, which contracts and congeals, by drawing all inward; and the reason why Tears be salt, is, because the Head is a Limbeck, which extracts the thinner part from the thicker; which thicker is purged by the Nose and Mouth: But Tears, which are the Essence of Spirits, become a kind of a Vitriol.

Of Musicians being sometimes Mad.

THE reason why Musicians are so often Mad, is not always Pride, bred by the conceit of their rare Art and Skill, but by the Motion of the Musick, which is swifter than the ordinary Motion of the Brain, and by that reason distempers the Brain, by increasing the Motion of the Brain to the Motion of the Fiddle;

Fiddle; which puts the Brain ſo out of tune, as it is very ſeldom tuneable again; and as a Ship is ſwallowed by a Whirlpit in the Sea, ſo is Reaſon drown'd in the Whirlpit of the Brain.

Comparing the Spleen to a Loadſtone.

THE Spleen is like a Loadſtone, which draws Steel unto it; and as the Loadſtone is as it were nouriſhed by Steel, ſo the Spleen is opened and clenſed.

Of Phyſick.

THE reaſon why moſt Men are addicted to the taking of much Phyſick, is, out of love to Life, thinking that Phyſick prolongs it.

I Am about to publiſh an Additional Part, to joyn with my Book of Philoſophical Fancies, which, by reaſon ſome part treats of Diſeaſes, I recommend to Phyſicians; I mean not Empiricks, or Mountebanks, ſuch as take the Name, and never ſtudied the Science, whoſe Practice is rather to kill than to cure, which diſgraceth that Noble Profeſſion: But I mean thoſe that are Studious and Learned, ſuch as have been bred in the Famous Univerſities, and have received the Honour of Learning, as Batchellers and Maſters of Art, or Doctors, by which Honourable Title they are allow'd to practice, as having arrived to the height of that Science. To theſe Honourable and Learned Perſons I offer up that Work to their Grave Judgements, knowing from them it ſhall never receive Injury, nor Affronts of Scorn, nor Rudeneſs: for thoſe that are Learned, and Underſtanding, are Juſt, and Civil, not wreſting the words crookedly, nor reading them impatiently, but weighing the Rational Probabilities juſtly, meaſuring the Senſe rightly, applying the Uſe aptly, eſteeming the Owners reſpectfully, and commending them civilly; When thoſe that are Ignorant, condemn and cry down all they underſtand not; and the rudely ſpightfull, or the ſpightfully rude, ſtrive to detract and diſgrace all thoſe they think worthy of Praiſe or Commendation.

Of Fruits.

MOST are of Opinion that Fruits are cold, which we find contrary by the Effect; for Wine which is made of Fruits is hot, as of Grapes, Rasberies, Cherries, Strawberrie-Wine; and Sider and Perry, which are made of Apples and Pears is hot like Wine too; for it will make a man drunk if he drink enough of it, as well as Grape-wine or of any other Fruit; but ſome will ſay it is the ſpirits that are preſt out which are in the Liquor, and by lying the ſpirits grow ſtronger, and ſo become

come hot, which otherwiſe were not; but I anſwer to that, that the preſſing with the Teeth makes the Liquor not leſs hot than another Preſs doth, and for the Age it may grow the hotter for being ſharpened; but we find that it is very hot in the Preſs or Vat, for the very Steam where they are preſt, will make men drunk, and they will go into the Liquor new preſt, finding a benefit in curing cold Diſeaſes; but no queſtion ſome Fruits are hotter than others (though none are cold) by having more or leſs ſpirits; but all ſpirits have a ſufficiency of ſpirits to heat, and the ſpirits lye in the Liquor, not in the Solid parts, for all ſpirits dwell in the thinneſt Bodies or Parts, and are the ſubtilleſt in Operation; now may the ſolid part of Fruit be cooling, when the ſpirits, which are the thinneſt Juice, are hot, as being baked, roaſted, or boiled; where the effect of the Fire hath evapourated that Heat: But this Opinion is begot, by ſeeing many women, which eat much Fruit, become pale and ſickly; ſo men, by drinking much Wine, will become pale and full of Diſeaſes, and many times will have the contrary operation of Complexions, and become very Red, though the inward cauſe is all one: for in ſome it ſoaks and dries up all the Blood, or tarifies too thin, which makes the Face pale; and in others it burns and cruſts the Blood, which makes the Face Red and Pimpled, ſo that it dries the Body by the Vitriol Humour, and burns the Body by the unnatural Heat therein. Another Opinion why they hold them cold, is, by the often Surfets many fall into by the much eating of it; and the reaſon they give, is, becauſe it is ſo cold it cannot digeſt. I anſwer, that Surfets are cauſed by the Quantity, and not ſo much by the Quality: for there are many that ſurfet of ſtrong Wines, by over-charging their Stomacks therewith; and ſo in all Meats, which otherwiſe are good and wholſome, if not immoderately taken, but according to their digeſting Stomacks: for ſome will ſurfet of that Quantity, as others ſhall not with ten times more; ſuch difference is in the Natures and Conſtitutions of Men. There are many things by the effect cooling, by being applyed outwardly, which applying inwardly, work the contrary: for Vinegar cooleth outward Inflammations, but ſhal increaſe an inward one, being too tender for ſo ſharp a Medicine; and all things that corrode, make too much Motion, and all Motion heats. All Limmons, Citrons, Oranges, Pomegranates, Barberies, Currans, and the like, are accounted very cooling, being inwardly taken, and alſo very wholſome, which may be very good and effectual, being applyed to ſuch Diſeaſes as require a ſharp Medicin, thogh not cooling: But if they were cooling by their nature, as there is no great reaſon to believe it, having as much Spirits as other Fruits have, by reaſon of their fulneſs of Liquor, though I do not ſay that all ſorts of Liquor are full of Spirits, but ſuch Liquors of ſuch Natures; yet by the effect inwardly it heats, for the very corroding Quality inflames the Blood more than the Nature can cool; for all things that are

ſharp,

ſharp, have an ingraving Quality or Faculty, not onely to cut away Rotten and Superfluous Humours, but to eat upon the Noble Parts.

Of Roots.

ROots are more nouriſhing than Fruits, by reaſon they have in a degree as much moyſture as Fruit, and have not that acuteneſs which Fruits have, which cauſe not ſo many Spirits, but are ſoberer in their operations, and firmer: for whatſoever hath much Spirits, can never nouriſh much, becauſe it grows too near the nature of Fire; but it fits and prepares for Nouriſhment, knitting, clenſing, and ſtrengthening the Digeſtive Parts; but thoſe things nouriſh moſt, where Heat and Moyſture are equally mix'd, which Roots come nearer to than Fruits.

Of Herbs.

ONE would think there ſhould be but little nouriſhment in Herbs, by reaſon they are ſo much inclining to the nature of the Earth, which is of a drying Quality; but we find it otherwiſe by the feeding and fatning of Beaſts, which live upon the Herbs of the Field. But ſome may ſay, that that which will nouriſh Beaſts, will ſtarve Men, as Hay, and the Leaves of Trees, and the like: But I anſwer, It is onely Cuſtome which hath made it not agreeable with the Stomacks of Men, and by that reaſon maketh ill digeſtion, and ſo nouriſheth not. But it is not alwaies the Meat that cauſeth ill or no nouriſhment, but ſometimes the Stomack: for an Ill Stomack ſhall corrupt Wholſome Meats, and a Good digeſtive-Stomack ſhall convert Unwholſome Meat to Good Nouriſhment, but may endanger the Stomack in uſing it often, not being accuſtomed to it before. But of all Vegetables, there are none that have ſo many and ſo excellent Qualities as Herbs, not onely for curing both inward and outward Diſeaſes, but in preventing Diſeaſes, beſides the nouriſhment of Men and Beaſts.

But there are many that will chooſe places for their Habitations to live in, for the Air, though they be incommoded much otherwiſe, and want the Varieties of Pleaſures to entertain their Lives withall: for many think Long-life, though it be ſpent dully, Pleaſure enough. But the Trouble and Care to keep Health, and the Fear to loſe it, makes the Life not onely dull, having their Thoughts onely imployed upon that, but troubleſome, and full of vexation, with barring themſelves of thoſe things that otherwiſe they would willingly enjoy. Thus we make Life worſe than Death, if truly conſidered: for Death frights more than hurts. But ſome will ſay, that may be, if Death would come before Sickneſs; but it is to avoyd Pain, not to prolong

prolong Life: But I answer, The troublesome care of keeping't, is worse than the Disease it self; for the Disease of the Body will take away the Pain in a short time, but a Disease of the Mind dwels with a Man his whole Life.

Of Situation for Healths.

THose that would choose a Situation for Health, the Soyl is more to be considered than the Air, though Ill Air is bad; but Unwholsome Air comes from Unwholsome Grounds, by the Vapours that arise from the Earth, and the Sun many times clarifies the Air but in part: for many times in Mooriſh places the Vapours may be too hard for the Sun; and if the Sun cannot be alwaies sufficient to clarifie the Air, how should it purifie the Earth, that is so solid? unless you will say, the Sun is a Chymist to draw Spirits, and those Spirits subtil to the hurt of the Body; but when the Sun hath that power, as to make the Spirit of Air, as I may call it, being refined to that degree, as it becomes a Cordial and a Refresher of the Spirits of all things: But when it hath onely so much power as to draw up Vapour, which is the thin and watrish part of the Earth, or as I may say, the Sweat of the Earth, which is sometimes hot, and sometimes cold, having not the power of purifying, but condenseth it, and makes it thicker, and so becomes the Shadow of another Earth, and makes us as if we lived between two Earths, onely the upper is thinner than the undermost: for although the Sun is the Life to all things, out and upon the Earth, by his Light and Heat, yet he is not so to the Bowels of the Earth; for we find by experience, that a thin Wall will keep out the light of the Sun, and the depth of a Cellar shall keep out the heat of the Sun: for in the hottest Day, if one go down into a Vault, he shall be so cold, as he will desire to come into the Sun again: so as we plainly find, that the Sun doth not make Heat in the Earth, but that the Earth hath Heat of her own, and her own Heat, with the moyst Veins that are in her, produceth those numerous Varieties, which, some she casts forth, and some she keeps in: for those Varieties she casts forth, are more of a nature than those she keeps within; for those she bars forth, are Fruits and Plants, and the like, which onely lye skin-deep, as one may say; but those she keeps within her Bowels, are more solid and firm: for by experience of Gold, and other Metals, we find, that she is hottest in her Bowels, for they are alwaies found deep and low; certainly it must be a great Heat that must purifie a Metal to that degree that Gold is: So that Gold, other Metals, and whatsoever else lyes deep within her, are not beholding to the Sun for their Maturities, as Fruits and Plants are: And we see those things cast forth are sickly and fading, and those she keeps in are lasting and durable; which would make one think, the Earth hath a more powerfull Heat than the Sun, because her Effects are greater than the Suns,

ſetting his Light aſide. The Sun ripens the Fruit of the Face of the Earth, it agitates and lightens the Air, whereby we ſee and breath: but the Earth is the Mother of all Vegetables, Animals, and Minerals, and could produce a ſufficiency of her ſelf, without the Heat of the Sun. But, as I was ſaying before, it is the Nature of the Soyl that not onely cauſeth Ill Airs, but Ill Nouriſhment; I mean not Ill in it ſelf, but being wrongly applyed: for a Thick Air to a Sharp Conſtitution, is wholſomer than a Subtiller and Thinner Air is; ſo a Glutenous is to a Sharp Conſtitution better than a Salt and Penetrating Soyl is: So as you may compare the Natures of ſeveral Soyls to the Natures of ſeveral Humours and Conſtitutions; as there are ſome Soyls apt to breed Melancholy, others Choler, ſome Flegmatick and Groſs Humors, and ſome Sanguin; I mean not only dwelling upon ſuch Soyls, but eating of the Fruits and Meats thereof: for the Sun doth not alwaies mature the Fruits of the Earth to ſuch a degree as to make them wholſom, eſpecially when there is a Vicious Nature bred in the Earth: for ſome Ground is apt to breed the Rot to ſome kind of Cattel, others the Murrain, and ſo ſeveral Diſeaſes; and as we ſee in Low Places, all their Fruit is wateriſh, and their Meat ſpungier than in the High-land Country, though the Sun be in equal degrees; and in Iſlands it is more apt to be, than in the Continents; and therefore ſome parts of the Earth require much more Heat of the Sun than others do. And again, in ſome places the Earth hardly requires the Sun at all, unleſs it be to ſee the Fruits; and this alteration is not onely in ſeveral Regions of the World, but in Neighbouring Patches alſo; as, we ſhall ſee one Field very Fruitfull, and the next Field to it very Barren, as ſome Stony, ſome Clayey, ſome Chalky, and ſo ſundry others; ſome are fit to bear Wheat, others Barley, ſome onely Rye or Oats, ſome Tares, Branck, and Hemp; ſome again ſo barren, as they will bear nothing but Broom and Brakes; ſome Grounds feed great fat and firm Cattle, others great but ſpungie, ſome lean and little; and ſeveral feedings will give ſeveral taſts to one and the ſame kind of Cattel and Fruit, ſo as they may be diſtinguiſhed in what Grounds they grew, or were fed in. But ſome Cattel or Plants will not thrive upon every Soyl, though rich and good, being not proper to their Natures, or to their Breedings; ſo it is with Men: for Cuſtome may make that wholſome, which otherwiſe would ſhorten Life; and that is good for one Conſtitution, which would be pernicious to another; ſo as they muſt match Grounds to Bodies.

Of

Of Favorites to Princes, or Princes particular Privy Counſellers.

A Prince that hath a particular Favorite, or Privy Counſeller, ſpins out the life of his Heroick Fame with his Favours: for what Errours ſoever are committed in Government, the Faults are laid to the Princes charge, as the chief Head and Ruler, and all the Good Actions are attributed to the Favorites wiſe Counſelling: for if Money and Arms be raiſed, they will ſay it is the Favorites popularity, not the Princes power.

If Armies march orderly, pitch methodically, fight ſucceſfully, they will ſay it is the Favorites conduct, not the Princes prudence, skill, nor courage.

If good and beneficial Laws be made, they will ſay they were propounded by the Favorite, and onely enacted by the Prince; that they come from the Favorites head, not the Princes heart.

If the Virtuous be rewarded, and Offenders reprieved, or pardoned, they will ſay it is the Favorites policy, not the Princes bounty or clemency.

In ſhort, Nothing ſhall be prudently, juſtly, valiantly, or wiſely done, but ſhall be thought in the preſent, and publiſhed in the future, that all was done by the counſel of the Favorite, eſpecially if Fortune changes her Countenance from Frowns to Smiles, when he is in Favour.

But a Wiſe Prince makes his own Breaſt the Cabinet-chamber, his own Thoughts his Privy Counſellers, his own Judgement his Particular Favorite, and his own Arm his Chief Commander: But Good Fortune gives Fame an Applauſe, and Bad Fortune makes Fame go upon Crutches.

The Inventory of Iudgements Commonwealth, the Author cares not in what World it is eſtabliſhed.

THis Commonwealth to be compoſed of Nobility, Gentry, Burgeſſes, and Pezants, in which are comprized Souldiery, Merchantry, Artificers, Labourers, Commanders, Officers, Maſters, Servants, Magiſtrates, Divines, Lawyers, &c.

This Commonwealth to be governed by one Head or Governour, as a King, for one Head is ſufficient for one Body: for ſeveral Heads breed ſeveral Opinions, and ſeveral Opinions breed Diſputations, and Diſputations Factions, and Factions breed Wars, and Wars bring Ruin and Deſolation: for it is

more ſafe to be governed, though by a Fooliſh Head, than a Factious Heart.

Item, That this Royal Ruler to ſwear to the People to be Carefull and Loving, as well as the People ſwear Duty and Fidelity.

The Contracts betwixt the King and People ſhould be theſe.

Item, That the Militia be put in the Royal Hand: for ſince Power lyes in the Militia, the Militia ought to lye in the Kingly Power; for, without Power, Authority and Juſtice are as Cyphers, which ſignifie nothing.

For which the King ſhall contract by Promiſe and Oath, never to give Honours but to the Meritorious.

Item, That if there ſhould be any Diſpute betwixt the Royal Command, and the Publick Subjection, there ſhould be two Men choſen, the one for one ſide, and the other for the other; theſe to be approved of, both for their Honeſty, Wiſdome, and Courage, as neither to fear Power, nor Cenſure, to be free from Bribes, Self-ends, Paſſions and Partiality, Experienced and Known Men in the Kingdome, or at leaſt as able as any therein, to decide all Differences, and conclude all Diſputes, and preſent all Grievances to the Royal Power, and return his Will, Pleaſure, and Deſires to the People: for Great Counſels do rather inſnarl all Publick Buſineſs, than rectifie Errours, by reaſon of their Various Opinions, and Humourſome Differences, with their Covetous Byaſſes, and Popular Ambitions.

Item, That the Royal Ruler ſhall contract with the People, never to give Honours, either for Favour, or ſell them for Gain, but to reward the Meritorious, and grace the Virtuous; which will ſtop the Mouth of Murmure, temper the Spleen of Malice, clear the Eyes of Spight, and encourage Noble Endeavours.

Item, All thoſe that keep not up the Dignity of their Houſe by the Ceremony of the Titles, ſhall be diſhonoured and degraded, as baſe, and unworthy thereof, in neglecting the Mark of their own, or their Anceſtors Merits.

Item, All thoſe that ſpeak againſt Honour, or Titles, or give them not the due reſpect, ſhall never be created thereunto.

Item, It ſhall be Death for any Herald at Arms to give Arms for Price, or Favour, but to thoſe are worthy thereof, as thoſe that have purchaſed them by their Merits.

Item, All thoſe that ſpeak againſt their Native Country, or tell Defects or Weakneſſes, or rail or diſhonour their Countrymen, ſhall be baniſhed therefrom, or thereout. *Item*,

Item, That the Royal Ruler ſhall have no particular Favorite, they being for the moſt part Expenſive, Proud, Scornfull, and Miſchievous, making difference betwixt the King and People, by fomenting Errours untill they make them ſeem Crimes, and creating Jealouſies, by making doubts of the Peoples Fidelity; and Favorites moſt commonly tread upon the Necks of the Nobility, and ride upon the Backs of the Gentry, and pick the Purſe of the Commonalty, juſtle Juſtice out by Bribery, and many times unthrone Royalty through Envy to them, which cauſeth a hatred to the Prince, for perchance perceiving this Favorite neither to have Worth nor Merit, onely a Flattering Tongue, that inchants a Credulous Prince. Therefore a Prince ſhould have no Favorite but Juſtice, no Privy Counſeller but his own Breaſt, his Intention never to be diſcloſed but when he puts it in Execution.

Item, This Royal Ruler to have none of thoſe they call their Cabinets, which is a Room filled with all uſeleſs curioſities, which ſeems Effeminate, and is ſo Expenſive, beſtowing infinite Sums, almoſt to the impoveriſhing of a Kingdome, only to fill a Room with little cut, carved Statues, and Models of Stones and Metals; as alſo divers Toyes made of Amber, Cornelion, Agats, Chryſtals, and divers ſorts of Shels, and the like; which Room might be better imployed, and to more uſe, in placing Famous and Learned Authors Works, as a Library, which the whole Kingdome may draw Knowledge and Underſtanding from, and the Money imployed to more famous Curioſities than Shels, or the like, As in ſtately Monuments, which ſhews a Kingdome in a Flouriſhing Condition, and gives it a Noble Grace, and makes it a Wonder abroad, and a ſubject of Diſcourſe amongſt Strangers, inviting curious and inquiſitive Travellers from all Nations to view the Structures thereof.

Beſides, It makes a Prince ſeem Effeminate, which is a diſgrace to the Commonwealth, and Forein Nations will deſpiſe it, when they ſee or hear that the Prince is ſo mean a Spirit, as to take delight in Toyes, ſpending their time in looking on Shels, Beads, and Babies. For thoſe of Heroick Spirits take Delight to ſee their Souldiers in Arms, to view their Fortifications, Forts, and Frontiers, to behold their Stately Architecture, Navigable Rivers, their Safe Havens, Sailing Ships, with their Rich Fraights.

Likewiſe, They delight in Crowns, Scepters, and Thrones, by which they hold Power, and keep up Authority, making Obedience, Fear, and Subjection; making it their Paſtime to hear Sutes, to decide Cauſes, to give Juſtice. And their Sports like the old Olympick Games.

After

After these Contracts between the Sovereign and the People, there follow the Laws and Decrees in the Commonwealth.

As first, concerning the Clergy.

Item, That those that exercise the Divine Function, be not preferred for Learning, but for Life, as being honest in their Parish, or Diocese, not exacting more Tythes than their due; also Exemplary in their Actions, Sober in their Behaviour.

Item, That no Divine shall study Controversy, or at least not to dispute, but to preach according to the Doctrine that is allowed to be believed and followed: for Learned Disputes and Controversies are apt to smother a Lively Faith, and quench out a Flaming Zeal.

Item, That no Sermons shall be preached, by reason they do more harm than good, troubling the Conscience of the Fearfull, the Heads of the Ignorant, and the Ears of the Wise: But there shall be Prayers said in every Parish-Church once a Day, and the Moral Laws, the Divine Laws, and the National Laws, with their threatning punishments, and promising rewards, shall be read and repeated once a Week.

Item, That no Physician shall be allowed to study more than one Disease, or at least practice the Cure but of one, lest they make by their half-knowledge and understanding, a Confusion in the Body for want of Experience.

Item, That all Sutes shall be heard, pleaded and decided in the space of half a Year.

Item, It shall be Death for any to sell Land that is any waies engaged, or entangled, lest it should ruin the Buyer thereof.

Item, That all Landlords and Freeholders shall be bound to plant Timber for Ships, Hemp for Sails, and Tow for Cordage, if the Land be an Isle.

Item, There shall be a set Stipend for Wages, Fees, Rewards, Sales, or Purchases; also of all Merchandizes, that Cosenages, Briberies, Extortions, and the like, may be eschewed.

Item, That none shall execute the Function of two several Trades, nor be imployed in more than in one Office, lest they should perform none well.

Item, That no Alchymy-Lace, nor Stuffs, nor Counterfeit Pearls, Diamonds, and the like, shall be worn, nor sold, unless the Counterfeit be sold at as high a price as the Right, or the Right

Right to be ſold at as low a rate as the Counterfeit; and as different Sexes are diſtinguiſhed by their Habits, ſo different Habits ſhould diſtinguiſh different Qualities, Profeſſions, and Degrees.

Item, That all degrees of Titles ſhall be diſtinguiſhed by their Habits and Ceremonies, as well as by their Arms, Titles, Patents, and Creations.

Item, No Men ſhall wear Swords in time of Peace but Gentlemen, and in the Wars there ſhall be ſome differences of Arms to make diſtinction.

Item, That no Officer, neither in Martial Command, nor Civil Government, ſhall be choſen or imployed, but ſuch as have Abilities to execute their Authorities, and able to diſcharge their Duties.

Item, Rewards ſhall be as frequent as Puniſhments, leſt Induſtry ſhould grow careleſs, and the Flame of Heroick Spirits be quenched out.

Item, None ſhall make Great Feaſts, and Sumptuous Entertainments, but for Forein Perſons of Quality, or Strangers that travel to ſee the Kingdome, where they may ſee the Plenty, Riches, and Magnificence thereof, that they may not deſpiſe it when they return to their own Native Country, but give cauſe to renown it in their Relations.

Item, All Detracting or Slandering Tongues ſhall be clipt; and the more the Detraction or Slander is, the greater ſlices ſhall be cut therefrom.

Item, That the People ſhall have ſet times of Recreation, to eaſe them from their Labours, and to refreſh their Spirits.

Item, That all Noble Youths ſhall be bred by Experienced Age, to perſwade, admoniſh, and correct by Grave Authority, inſtructed by Virtuous Examples, taught Honourable Principles, and the practice of Heroick Actions; their onely Playfellows ſhall be the Muſes, the Grave and Sober Companions, the Sciences, the Domeſtick Servants, and Acquaintance, the profitable and uſefull Arts for the Life of Man.

As for the generality of Youth, they ſhall be bred to Silent Attentions, Sober Demeanors, Humble Obediences, Handſome Cuſtomes, and Gracefull Arts: As for the meaner ſort of Youth, to Trades of Arts, and Arts of Trades, for the uſe and benefit of the Commonwealth.

Item,

Item, No Children ſhall ſpeak before their Parents, no Servants before their Maſters, no Scholars before their Tutors, no Subject before the Prince, but either to anſwer to their Queſtions, to deliver a Meſſage, or to know their will and pleaſure, to declare their Grievances, to ask pardon for Faults committed, or to preſent an humble requeſt in the moſt humbleſt manner, unleſs they command them to diſcourſe freely to them, yet not without a reſpect to their Preſence and Authority.

Item, For the Generality, none ſhall ſpeak but to ask rational, dutifull, and humble Queſtions, to requeſt juſt Demands, to diſcourſe of probable Arguments, to defend Right and Truth, to divulge Virtue, to praiſe the Meritorious, to pray to Heaven, to ask Mercy, to move Pity, to pacifie Grief, to aſſwage Anger, to make an Atonement, and to inſtruct the Ignorant.

Item, All ſhall be accounted Wiſe, that endure patiently, that live peaceably, that ſpend prudently, that ſpeak ſparingly, that judge charitably, that wiſh honeſtly, and that obey Authority.

Item, All Men that may live quietly at home, and travel to no purpoſe, or that neglect their own Affairs to follow the Affairs of other Men, or decide thoſe Mens Quarrels they ſhall have no thanks for, or live upon hopes of great Fortunes, of high Favours, when they may feed upon preſent Comfort, and enjoy humble Delights in that Eſtate and Condition they poſſeſs, ſhall wear a Fools Cap, and a Motly Coat.

Item, That none ſhall live at a greater Expence than their Eſtate will allow and maintain.

Item, That all Spendthrifts ſhall be condemned for Fools, all Gameſters for idle Miſcreants, all Drunkards for Madmen; a Bedlam provided for the Drunkards, a Bridewell for Gameſters, and an Hoſpital with Long-Coats for Spendthrifts.

Item, All Men that beget Children ſhall ſtrive to provide for them, by their Thrifty Managements, or Induſtrious Labours.

Item, No Man ſhall Father a Whores Child, or Children, unleſs he were ſure he were the Father, which few can tell; otherwiſe it makes a Wiſe Man ſeem a Fool, as being facile.

Item, It ſhall be accounted not only a double Crime, but a Baſeneſs equal to Cowardiſe, and a diſgrace equal to a Cuckold, for

for a Gentleman to court, or make love to a Common Whore, who is an Alms-Tub of Corruption; but if a Gentleman muſt or will have a Whore, let him have one of his own making, and not feed upon Reverſions.

Item, That no Husband ſhall keep a Houſhold Friend, leſt he ſhould make love to his Wife, and he become a Cuckold thereby.

Item, No married man or Maſter of a Family, ſhall kiſs or make love to his Maid, nor Serving-men to their Miſtriſſes, leſt they ſhould grow idly Amorous, impertinently Bold, rudely Saucy, neglecting their Duty to their Miſtris or Maſter, through ſcornfull Pride.

Item, In all publike Company all Husbands ſhall uſe their Wives with Reſpect, unleſs they diſhonor themſelves with the neglect thereof.

Item, No Husband nor Wife, although but a day married, ſhall kiſs each other in publick, leſt it turn the Spectators from a lawfull and wholſome Appetite of Marriage, to a gluttonous Adultery, or weakning the Appetite ſo much as to cauſe a Loathing, or an averſion to the Wedlock Bed.

Item, No Wife ſhall entertain an Admiring Servant, leſt her Husbands and her own Reputation be loſt or buried in his admiring Courtſhips; nor their Hearts to receive and return Love to none but their Husbands, no not Platonick love, for the Converſation of Souls, is a great temptation to Amorous Friendſhip; indeed the Soul of a Platonick Lover is a Baud to the Body.

Item, That Dancing be commendable as a gracefull Art in Maids or Batchelors, but ſhall be accounted an Effeminacy for married Men, a May-Game for Old men, and a Wanton Lightnes for Married Women.

Item, That no woman of quality ſhould receive Viſits or give Viſits, but in publick Meetings, nor have any whiſperings or private Conference, that her Actions might have ſufficient Witneſſe, and her Diſcourſes a generall Audience.

Item, That none ſhall marry againſt their own liking or free choice, leſt they make their Marriage an excuſe for Adultery.

Item, It ſhall be allowed for Maids to entertain all Honorable, as Matrimonial Suters, untill ſuch time as ſhe hath made choice of one of them to ſettle her Affections upon; for it is

good reaſon one ſhould take time and obſerve Humors, before they bind themſelves in Wedlock Bonds, for when once bound nothing but Death can part them; but when they are once married, their Ears to be ſealed from all Loves pleadings, proteſtings, Vows making, high praiſes, and Complementall phraſes.

Item, That none ſhall keep a Miſtris above halfe a year, but change, leſt ſhe grow more imperious than a Wife made of a Widow.

Item, All Lovers ſhall be licenſed to bragg or ſpeak well of themſelves to their Miſtris, when they have done no meritorious Actions to ſpeak for them.

Item, All thoſe that have Beauty enough to make a Lover, if they have not wit to keep a Lover, ſhall be accounted no better than a ſenſeleſs Statue.

Item, It ſhall not be, as it is in theſe Daies, accounted a priſe or purchaſe amongſt Ladies, to get either by their Wit or Beauty, admiring Servants, eſpecially if they be of amorous natures; for then Nature drives them to her Beauty or Wit, more than her Wit or Beauty draws them to it.

Item, All thoſe that are proud without a cauſe, it ſhall be a ſufficient cauſe to be ſcorned.

Item, Eloquence ſhall not be imployed nor pleaded in Amorous Diſcourſes, nor to make Falſhood to appear like Truth; but to dreſs and adorn Vertue that ſhe may be accepted and entertained by thoſe that will refuſe and ſhun her acquaintance if ſhe be clad in plain Garments.

Item, There ſhall none condemn another Language, nor account another to be better, if it be Significant, Copious and Eloquent, ſuch as the Engliſh Tongue is.

Item, All paſſionate Speeches, or Speeches to move paſſion, ſhall be expreſſed in Number.

Item, That all Natural Poets ſhall be honored with Title, eſteemed with Reſpect, or enriched for the Civilizing of a Nation, more than Contracts, Laws or Puniſhments, by Soft Numbers, and pleaſing Phanſies, and alſo guard, a Kingdom more than Walls or Bulworks, by creating Heroick Spirits with Illuſtrious Praiſes, inflaming the Mind with Noble Ambition:

Noble

Noble Souls, and Strong Bodies.

THough Noble Souls, and great VVits, dwell not constantly, nor are allwaies created in Strong Bodies, yet if Nature did choose her Materials, match her VVorks, and order her Creatures rightly and Sympathetically, Strong Bodies should have noble Souls, large Capacities, and great VVits; for Weak Bodies many times are a defect in Nature, as much as shallow VVits, or irrational Souls: But surely, if the chief and first Nature would work methodically, and not seem as if she wrought at randome, and to produce by Chance, as she doth; if Education and Custome, which is a second Nature, had not such a prevalent power to disturb and obstruct her; and though Education and Custome, may and doth somtimes rectify some Defects, and help Life; yet it doth more often puzzle Life, and incumber Natures VVorks, putting Nature out of the right ways with False Principles, Fooliſh Customes, and ill Education; this is the reason natural VVits are many times lost, not having time or leasure to exercise them, or use them (as I may say) or for want of variety of Subjects or Objects to better them; or dull'd by tedious and unprofitable Studies, or quenched out by base Servitude or Subjection: Also clear Understandings are darkened, sound and strong Judgments weakened, and false Judgments given, and vain Conceptions and erroneous Opinions Maintaind or Believed, for want of the True and the Right VVaies.

Likewise the streugth of the Body oftimes is weakened and effeminated by Luxurie, Curiosity, and Idleness; which causeth Noble Souls, Large Capacities, Clear Understandings, Fine Fancies, and Quick VVits to dwell many times, nay most commonly, in weak Bodies; for the better sort have most commonly more Plenty than Health, the one devouring the other; when the Meaner sort have meager Souls, and barren Brains; Rude Dispositions, and Rough Natures; have strong Limbs, strengthned by Exercise, and maintained by Labour; healthfull bodies kept in repair by Temperance, caused by scarcity and Poverty; contented minds, bred by Low Fortunes, and Humble Desires; when VVealth and Dignity create Vain-Glory and Pride: yet many times small Fortunes and great VVits agree best together, but Noble Minds and Great Estates do the most good. But in this Age, although it be the Iron Age, yet those men that have Effeminate Bodies, as tender Youth, loose Limbs, smooth Skins, fair Complexions, fantastical Garbs, affected Phrases, strained Complements, factious Natures, detracting Tongues, mischievous Actions, and the like, are admired, and commended more, or thought wiser than those that have Generous Souls, Heroick Spirits, Ingenuous Wits, prudent Fore-cast, Experienced Years, Manly Forms, Grace-

full Garbes, Edifying Diſcourſes, Temperate Lives, Sober Actions, Noble Natures, and Honeſt Hearts: but in former years it was otherwaies; for Heroick Spirits in Maſculine Forms had double praiſe, as is expreſſed in the *Grecian* and *Trojan* Warrs; and Princes were bred to labour as much as Peſants; for though their Labour might be different, the one being Servile, the other Free, yet the Burthen and pains-taking might be Equal; though they carried not Pedlars Packs, nor Porters Burthens, yet they carried thick and heavy Arms; and if they handled not the Sithe, Pitch-Fork, and Flail, yet they handled the Sword, the Spear, the Dart, the Bow, the Sling, and the like; and if they knew not how to Mow, to Reap, and to Thraſh, yet they knew how to Aſſault, to Defend, and to Fight; and though they digged not the Gold out of the Mines, yet they digged Fortifications out of the Earth; and if they ſet not Flowers on Banks, or ſowed Seeds in Furrows, or ingrafted Slips, or planted Trees to grow, yet they ſet Armies in battail Array, and ſowed Lives in Adventures, ingrafted Honor to the Stock of their Predeceſſors, and planted Fame to grow high in after Ages; and though they drive not the Aſſes, yet they mannage the Horſes, and if they want the Art to Yoak Oxen, they want not the wiſdome to Yoak the Vulgar with ſtrickt Laws; and if they will not drive a Flock of Sheep to the Fold, they can lead a Number of Men to the Warrs; and if they cannot build a Houſe, yet they can ſtorm a City: Thus gallant labours may ſtrengthen the Bodies of Honorable Breed and Noble Minds, freely and induſtriouſly, without a Bondage or Slavery; nay they may Row in Gallies, yet not be ſubject to the Whip or Chains. But as Maſculine Bodies and Heroick Souls had a double eſteem, ſo Effeminate Bodies and timorous Spirits, or rather Natures, had a double deſpiſing, as witneſs *Paris* of *Troy*; but moſt Nations in thoſe Ages, ſpent their time in uſefull Arts, not in vain Dreſſings; they wore Horſe-Tails in Head-pieces for Terrour, not Light Feathers for Shew; their Pride lay in their Arms, not in their Clothes; in their Strength, not in their Beauty; in their Victories, not in their Dancings; in their Prudence, not in their Vanities; their Wealth was ſpent in Hoſpitality, not in Prodigality; their Diſcourſe was to Inſtruct, not to make Sport; neither in former years was Old-ages Counſel refuſed for Youths Advice; Age was accounted an Honour, and reſpect was given to the Silver Hairs, Youth, an Effeminacy, pitying their Follies; And Youth in former Ages learnt with Patience, what Age taught with Judgement; and with Pains, what Skill taught with Induſtry; As to drive Charriots, ride Horſes, beat Arms, hold Shields, throw Darts, to Fence, to wraſtle, to Skirmiſh, to train Men, to pitch Camps, to ſet Armies, to guide Ships; Not to Dance, to Sing, to Fiddle, to paint, to powder, as many men do now adaies; Youth did then liſten with attention to Grave Inſtructions, and receive Reproofs with Submiſſion,

keep

kept ſilence with ſober Countenance, obeyed with willing hearts and ready hands, where now adaies Youth is bold and rude, talks loud, ſpeaks Nonſence, ſlights Age, ſcorns Councels, laugh's at Reproofes, glories in Vices, and hates Virtue. 'Tis true many will go into the War and kill one another, though many times they run away; but it is rather Raſhnes that fights, than true Valour, where Fortune gives the Victory, and not *Pallas*, or rather Time, for thoſe that run firſt away loſe the day: Thus in former Ages were Bodies and Minds matcht; but I ſpeak of Stength, to ſhew that Women that are bred, tender, idle and ignorant (as I have been) are not likely to have much Wit; nor is it fit they ſhould be bred up to Maſculine Actions, yet it were very fit and requiſit they ſhould be bred up to Maſculine Underſtandings; it is not fit for Women to practice the behaviour of Men, yet it is fit that Women ſhould practice the Fortitude of Men; But Women now adaies affecting a Maſculincy, as deſpiſing their own Sex, practiſe the behaviour of Men, not the ſpirits of Men; nor their Heroick Behaviour, but their Wilde, Looſe, Rude, Rough or fooliſh affected Behaviour; they practiſe the Maſculine Confidency or Boldneſs, and forget the Effeminate Modeſty; the Maſculine Vice, and forget the Effeminate Virtues; as to talke Impudently, to Swagger, to Swear, to Game, to Drink, to Revell, to make Factions, but they practice not Silence, Sobriety, Reſervedneſs, Abſtinency, Patience or the like; they practice the Maſculine Cruelty, quitting their tender and gentle Natures, their ſweet and pleaſing Diſpoſitions: But theſe Actions and Humours are ſo far from preferring our Sex to a higher Degree, that they do debaſe and make us worſe than other Creatures be; but I beſeech my Readers to believe I ſpeak not out of Envy or Spight, for I am guilty of neither, but out of a grieved love to my own Sex, nor of any particular' Nations, but of the World in general, I mean as much as I have heard of; likewiſe that my Readers will not miſtake me, as to think I believe, that great Giantly Bodies, or ſtrong courſe Clowns have the greateſt Wit and deepeſt Underſtanding, for we ſee to the contrary moſt commonly, they being the moſt Ignorant Fools, and Cowardly ſpirits; but I mean that if they had large ſtrong healthfull bodies, which might be obtained by Heroick Labours and Exerciſes, and if their ſpirits were anſwerable to their bodies, which might be infuſed by good Education, they might have a double or treble Portion of Rational Underſtanding; but moſt commonly large Bodies are like populated Kingdomes that are Barren for want of Cultivating, and becomes defenſleſs and open to an Enemy, for want of Fortification, which is Fortitude; for Fortitude is an Overflow, or a Superabounding of Spirits, when Fear is a Scarcity or Contracting thereof; the like of Wit and Underſtanding; for from the Quantity and Agilneſs of the ſpirits in the Brain produceth Wit, and from the Quantity and Strength of the

the Spirits in the Brain, produceth Underſtanding; But if I were to chooſe a Sex, I had rather be a Pigmy, ſtuft with rational ſpirits, than a Giant empty thereof: but a Middle Stature is moſt becoming, a Little the moſt Agil, and a Great the moſt Dreadfull, like a private Family; for a ſmall Family hath the leaſt Expence, a Great Family the moſt Diſorder, a Competent Family the beſt Governed: Or like Marriage, a Beautifull Wife Delights moſt, a Witty Wife pleaſeth beſt, a Chaſt Wife makes a man the Happieſt.

So a Valiant Husband is moſt Eſteemed, a Wiſe Husband beſt beloved, and an Honeſt Husband makes a Wife the happieſt; when a Coward is ſcorned, a Fool deſpiſed, and an Inconſtant Husband hated.

The like is a Cholerick Wife, an Unconſtant Wife, and a Sluttiſh Wife.

IT is ſtrange to obſerve the forgetfulneſs, or the boldneſs, or the fooliſhneſs of many men in the World, that will not only take Learned Mens Opinions and Arguments, and diſcourſe of them as if they were their own, to the very Authors themſelves, word for word, which ſhews Ridiculous and Mad; but moſt times they will gravely write them, as if they were never writ or divulged before, by which Actions one would think they were of Kin to the Jackanapes.

Others are as Baſe as thoſe are Ridiculouſly Fooliſh, which will bribe the Printer or Bookſeller, to let them ſee ſuch or ſuch Copies, and ſo will ſteal out their beſt Phanſies, or Opinions, or Arguments, and print them before the others come out; wherefore, it is juſt in the Readers, to examine the Grounds; for if any have done ſo unworthy an Act, the Theft will be as eaſily ſeen, for it will appear in the Face, lying but skin-deep, but never come neer the Fundamental parts; wherefore all Writers that Strike, Juſtle, or Imbrace one another, and that are publiſhed or Printed in a ſhort ſpace of time of one another, are to be examined, to find out the Right and Truth, and to condemn the Thief and puniſh the Crime with Reproach and Infamy.

BUt I would have this Monarchy I make,
To have a Judge * that will good Counſel take;
One that is wiſe to govern, and to ſee
What Faults to mend, and what the Errors be,
Making the Common-wealth his only Minion,
Striving for to enlarge his own Dominion,
To love his People, with a tender Care,
To wink at Frailties which in Nature are,
And Juſt to puniſh Crimes, as hating ill,
Yet ſorry for the Malefactor ſtill;
Glad to reward, and Virtue to advance
In real Favours, not in Countenance,
Not to pay Merits with good Words and Smiles;
(Diſſembling Promiſes poor Men beguiles)
Nor yet good Services are done long paſt,
(Ungratefull Souls will in Oblivion caſt)
But have the Eye of Memory ſo clear,
The leaſt good Service ſhall to him appear.
Nor would I have one idly to neglect
His Peoples ſafety, but for to protect
Their Lives and Goods, with all the care he can,
And upright Juſtice to the pooreſt Man;
To be a Father to the Common-wealth,
And a Phyſician to reſtore them Health,
By purging out the Humours, which are Crimes,
Which Crimes, like corrupt Humours, breed oft-times
Factious Diſeaſes, which without all doubt
Would Ruin bring, if timely not caſt ou:
No cruell Scarlet Favorite to make,
Nor Pleading, Fauning, Cheating men to take
Into their Boſoms, who with Gouty Pride
Straight ſwell ſo bigg, they muſt on Shoulders ride,
Or elſe on Noble Cuſh'ons they muſt lye,
To bear them up; but oft the Feathers fly,
If Pride do preſſe too hard, and oft they take
Some great mens Fames, thinking thereby to make,
In giving Praiſes high, a Screen to hide
The face of Favour, but the Tail is ſpide.

* I call the chief Ruler Judge as they did in the old Law or Time.

Nor

Nor such a Judge, as one that takes delight
To play at Cards and Dice most of the Night;
Or drink till drunk, then carried to his Bed,
As to a Grave, he seeming like one dead,
When he those watchfull hours, and times should spend
In thinking which way he should Errors mend;
For Commonwealths what ere, and Kingdoms, Realm,
Like Garments, have full many a Stitch and Seam:
This Publike Garment of the Prince must view,
Where it is rent, cause't to be sticht a new,
Or else it soon wears out, in pieces fall,
And though they patch, it will not last at all.
Nor such a Judge, so timorous, lives in fear,
And durst not, without Guards, walk any where,
Which starts at every Noise, or Object see,
If strange and new those Sounds and Objects be;
Suspects the Light, yet Darkness hates like Hell,
And thinks Conspiracy in's sleep doth dwell,
And with this Fear a Tyrant he becomes,
And then he Massacres, and Martyrdoms
All his best Subjects, free from factious strife,
That Loyal are, and wish him longer life,
But scorn to flatter, or applaud his Crimes,
But keep up Right, and Honour in their minds,
Nor are they guilty, in Word, Deed, or Thought,
But by Suspition judg'd, to Slaughter brought;
Bnt all the innocent Blood that they do spill,
Like to a Sea, flows to their Conscience ill;
And every Thought that moves within their Brain,
Appears like Ghosts of Men that they have slain;
And when they dye, into despair they fall,
Or like a Beast or Stone, no Sense at all.
Nor such a Judge that is given to the Spirit,
Or so devout as Heaven he thinks to merit,
Praies Night and Day, or Beads do number ore
Upon cold Stones, *Joves* Altar kneels before,
Unfit in Earthly Government to Reign,
For Praier seldome doth a Kingdome gain,
Nor keeps in safety from an Enemy,
But leaves his People all to Slavery;
For if he praying be, whilst they do Fight,
They'll soon be taken, or be put to flight;
Jove Courage gives to Man, as well as Zeal,
And Prudence for to Rule a Commonweal;
And doing Justice, pleaseth *Jove* far more
Than lazy Praying, idly to implore
His great assistance which he seldom gives,
Unless no hope of Human Help there lives.

Jove

Jove gives man Strength, himſelf for to defend,
Which, if he uſeth not, may *Jove* offend.
But ſuch faint-hearted Prince, is fitter for
A private life, than Kingdome that's in War;
And fitter to Obey, than to Command,
Or Rule and Reign, in Peace, War, Sea or Land;
And fitter far it were, whilſt he doth live,
That he the Sovereign Power up did give
Unto a Kinſman, or himſelf did chooſe
A Wiſe and Valiant man, that Power to uſe,
Not but Religious Orders are right meet;
For why, Religion is the Publicke Feet
On which the Common-Wealth in ſafety ſtands,
And Ceremonies are the Sacred Hands
To Conſecrate good Cuſtome, Dutious Zeal,
And make Obedience in a Common-weal.
The Judge I chuſe, his Wiſdome ſhall be ſuch,
The whole Worlds Government ſhall ſeem not much,
In which of all the Planets there muſt Reign
I do not care, I tell my Readers plain.

OF all my Works, this Work which I have Writ,
My beſt Belov'd, and greateſt Favorite,
I look upon it, with a pleaſing Eye,
I Pleaſure take in its ſweet company,
I entertain it with a Grave Reſpect,
And with my Pen am ready to Protect
The Life and Safety of it, 'gainſt all thoſe
That will oppoſe it, or profeſs its Foes;
But I am ſure there's none Condemn it can,
Unleſs ſome Fooliſh and unlearned Man,
That hath not Underſtanding, Judgement, Wit,
For to perceive the Reaſon that's in it.

FINIS